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DISSERTATIONS

ON THE

PROPHECIES,

Which have remarkably been fulfilled,
and at this time are fulfilling
in the world.

By THOMAS NEWTON, D. D.

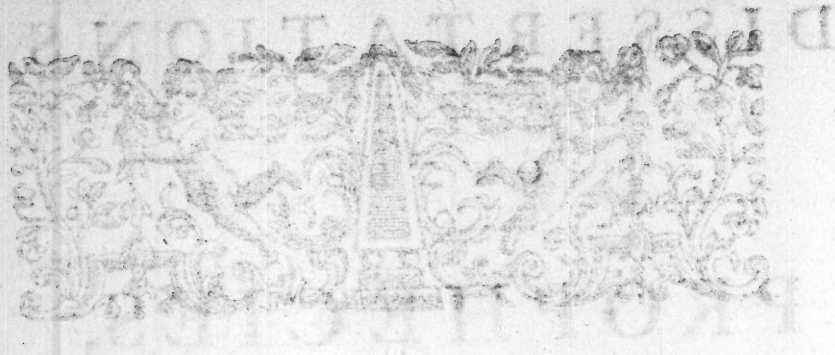
Chaplain in Ordinary to HIS MAJESTY,
and to Her Royal Highness the Princess
Dowager of WALES.

VOLUME the THIRD,
and Last,

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To His Grace the

Who for the sake of the
and in this time are falling
in the world.

Y O R K
B. J. H. O. L. E. S. N. E. W. T. O. N. D. P.

Chaplain in Ordinary to His Majesty
My Lord

THE very favorable opinion that
Your Grace was pleased to ex-



press of the last part of the
courage me to let you know
your patronage and protection
as the most difficult, but yet it has been
to me the most entertaining part of all.
How it may operate itself to you
Grace and others I cannot pretend to
say, but having been perused by the
same three eminently learned persons.

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TO HIS GRACE the
LORD ARCHBISHOP
OF
YORK.

MY LORD,

THE very favorable opinion that your GRACE was pleased to express of the first part of this work, encourages me to set forth this last under your patronage and protection. This last is the most difficult, but yet it has been to me the most entertaining part of all. How it may approve itself to your GRACE, and others, I cannot pretend to say: but having been perused by the same three eminently learned persons



DEDICATION.

as the former volumes, it may be presumed on that account to be less unfit for me to offer, and for Your GRACE to receive. At the same time it affords me an additional pleasure in giving me an opportunity of acknowledging publicly my obligations to Your GRACE for favors great in themselves, but made much greater by your handsome manner of conferring them, unsolicited, unasked, unexpected. I will not say undeserved, because that would be calling Your GRACE's judgment in question; but I will endeavor to deserve them: and indeed I should think any preferment ill bestowed upon me, that did not incite and animate me more to prosecute my studies, and thereby to prove myself more worthy of Your GRACE's favor and kindness to,

My LORD,

Your GRACE's ever obliged

and dutiful humble servant,

Nov. 3. 1758.

THOMAS NEWTON.



THE
CONTENTS
OF THE
THIRD VOLUME.

DISSERTATION XXIV.

An ANALYSIS of the REVELATION.

IN TWO PARTS.

PART I.

p. 1 — 186.

Very useful to trace the rise and progress of religions and governments ; p. 1. None more wonderful than that of Rome in its success and prevalence ; p. 1, 2. This signified beforehand by the Spirit of prophecy, and particularly in the Revelation ; p. 3. The objections made to this book by several learned men ; p. 3, 4. This book difficult to explain ; p. 4. A memorable story to this purpose, of Bishop Lloyd of Worcester ; p. 4, 5. This book not therefore to be despised or neglected ; p. 5, 6. The right method of interpreting it ; p. 6, 7. What helps

A 3

and

C O N T E N T S.

and assistances are requisite ; p. 7, 8. Hard fate of the best interpreters of this book ; p. 8. Great encouragement however in the divine benediction ; p. 9.

CHAP. I. ver. 1, 2, 3 : contain the title of the book, the scope and design of it, and the blessing on him that readeth, and on them that attend to it ; p. 9, 10. Ver. 4, 5, 6, 7, 8 : the dedication to the seven churches of Asia, and a solemn preface to show the great authority of the divine revealer ; p. 10, 11. Ver. 9---20 : the place, the time, and manner of the first vision ; p. 11---18. The place, Patmos, whither St. John was banished in the reign of Nero more probably than in that of Domitian ; p. 13. The arguments for this opinion ; p. 14, 15, 16. The Revelation given on the Lord's day ; p. 16, 17. The manner and circumstances of the first vision ; p. 17, 18.

CHAP. II. III. contain the seven epistles to the seven churches of Asia ; p. 18---29. Why these seven addressed particularly ; p. 26. These epistles not prophetical, but peculiar to the church of that age ; p. 26, 27. The excellent form and structure of these epistles ; p. 27. In what sense they may be said to be prophetical ; p. 28, 29.

CHAP. IV. the preparatory vision to things which must be hereafter : p. 29---33. The scenery drawn in allusion to the incampment of the children of Israel in the wilderness, and to the tabernacle or temple ; p. 31, 32, 33.

CHAP. V. a continuation of the preparatory vision in order to show the great importance of the prophecies here delivered ; p. 33---37. Future events supposed to be written in a book ; p. 35. This book sealed with seven seals, signifying so many periods of prophecy ; p. 36.

C O N T E N T S.

p. 36. The Son of God alone qualified to open the seals; p. 36. Whereupon all creatures sing praises to God and to Christ; p. 37.

CHAP. VI. ver. 1, 2: contain the first seal or period, memorable for conquest; p. 37. This period commences with Vespasian, includes the conquest of Judea, and continues during the reigns of the Flavian family and the short reign of Nerva; p. 38. Ver. 3, 4: the second seal or period noted for war and slaughter; p. 39. This period commences with Trajan; p. 39. Comprehends the horrid wars and slaughters of the Jews and Romans in the reigns of Trajan and Adrian; p. 39—42. Continues during the reigns of Trajan and his successors by blood or adoption; p. 43. Ver. 5, 6: the third seal or period, characterized by the strict execution of justice, and by the procuration of corn and oil and wine; p. 43. This period commences with Septimius Severus; p. 44. He and Alexander Severus just and severe emperors, and no less celebrated for procuring corn and oil, &c; p. 45, 46. This period continues during the reigns of the Septimian family; p. 46. Ver. 7, 8: the fourth seal or period, distinguished by a concurrence of evils, war, and famine, and pestilence, and wild beasts; p. 46, 47. This period commences with Maximin; p. 48. The wars of this period; p. 48, 49. The famines; p. 49. The pestilences; p. 49, 50, 51. The wild beasts; p. 52. This period from Maximin to Diocletian; p. 52. Ver. 9, 10, 11: the fifth seal or period, remarkable for a dreadful persecution of the Christians; p. 52, 53. This the tenth and last general persecution, begun by Diocletian; p. 54. From hence a memorable æra, called the æra of Diocletian, or æra of martyrs; p. 55. Ver. 12,

C O N T E N T S.

13, 14, 15, 16, 17 : the sixth seal or period remarkable for great changes and revolutions, expressed by great commotions in the earth and in the heavens ; p. 55, 56. No change greater than the subversion of the Heathen, and establishment of the Christian religion ; p. 56, 57. The like figures of speech used by other prophets ; p. 57, 58, 59. The same thing expressed afterwards in plainer language, p. 59, 60.

CHAP. VII. a continuation of the sixth seal or period ; p. 60—68. A description of the peace of the church in Constantine's time ; p. 63, 64, 65. And of the great accession of converts to it ; p. 65, 66. Not only of Jews, but of all nations ; p. 66, 67, 68. This period from the reign of Constantine the great to the death of Theodosius the great ; p. 68.

CHAP. VIII. ver. 1, 2, 3, 4, 5, 6. The seventh seal or period comprehends seven periods distinguished by the sounding of seven trumpets ; p. 68, 69. The silence of half an hour previous to the sounding of the trumpets ; p. 70. As the seals foretold the state of the Roman empire before and till it became Christian, so the trumpets foreshow the fate of it afterwards ; p. 71. The design of the trumpets to rouse the nations against the Roman empire ; p. 71. Ver. 7 : At the sounding of the first trumpet Alaric and his Goths invade the Roman empire, twice besiege Rome, and set fire to it in several places ; p. 71—74. Ver. 8, 9 : At the sounding of the second trumpet Attila and his Huns waste the Roman provinces and compel the eastern emperor, Theodosius the second, and the western emperor, Valentinian the third, to submit to shameful terms ; p. 74, 75, 76. Ver. 10, 11 : At the sounding of the third trumpet

Genferic

C O N T E N T S.

Genferic and his Vandals arrive from Africa, spoil and plunder Rome, and set sail again with immense wealth and innumerable captives; p. 76 ---79. Ver. 12: At the sounding of the fourth trumpet Odoacer and the Heruli put an end to the very name of the western empire; p. 79, 80. Theodoric founds the kingdom of the Ostrogoths in Italy; p. 80, 81. Italy made a province of the eastern empire, and Rome governed by a duke under the exarch of Ravenna; p. 81, 82. Ver. 13: The three following trumpets are distinguished by the name of the woe-trumpets, and the two following relate chiefly to the downfall of the eastern empire, as the foregoing did to the downfall of the western empire; p. 82.

CHAP. IX. ver. 1—12: a prophecy of the locusts or the Arabians under their false prophet Mohammed, p. 83---98. At the sounding of the fifth trumpet a star fallen from heaven opens the bottomless pit, and the sun and air are darkened; p. 84, 85. Mohammed fitly compared to a blazing star, and the Arabians to locusts; p. 85. A remarkable coincidence, that at this time the sun and air were really darkened; p. 85, 86. The command not to hurt any green thing, or any tree, how fulfilled, p. 86. Their commission to hurt only the corrupt and idolatrous Christians, how fulfilled; p. 87. To torment the Greek and Latin churches, but not to extirpate either; p. 87, 88. Repulsed as often as they besieged Constantinople; p. 88, 89. These locusts described so as to show that not real but figurative locusts were intended; p. 89, &c. Likened unto horses, and the Arabians famous in all ages for their horses and horsemanship; p. 89. Having on their heads as it were crowns like gold; p. 90, 91. Their faces

C O N T E N T S.

- faces as the faces of men, and hair as the hair of women; p. 91. Their teeth as the teeth of lions, their breast-plates as it were breast-plates of iron, and the sound of their wings as the sound of chariots; p. 92. Like unto scorpions; p. 93. Their king called the destroyer; p. 93, 94. Their hurting men five months, how to be understood; p. 94, &c. Fulfilled in every possible construction; p. 95, 96, 97. Conclusion of this woe; p. 97, 98. Ver. 13—21: a prophecy of the Euphratéan horsemen or Turks and Othmans; p. 98—112. At the sounding of the sixth trumpet the four angels or four satanies of the Turks and Othmans are loosed from the river Euphrates; p. 100—103. In what sense they are said to be prepared for an hour, and a day, and a month, and a year, to slay the third part of men; p. 103—106. Their numerous armies, and especially their cavalry; p. 107. Their delight in scarlet, blue, and yellow; p. 108. The use of great guns and gun-powder among them; p. 108, 109. Their power to do hurt by their tails, or the poisonous train of their religion; p. 109, 110. The miserable condition of the remains of the Greek church among them; p. 110, 111. The Latin or western church not at all reclaimed by the ruin of the Greek or eastern church, but still persist in their idolatry and wickedness; p. 111, 112.
- CHAP. X. a preparatory vision to the prophecies relating to the western church; p. 112—117. The angel with the little book or codicil to the larger book of the Apocalyps; p. 114. This properly disposed under the sixth trumpet, to describe the state of the western church after the description of the state of the eastern; p. 115. Cannot be known what things were meant by the seven thunders;

C O N T E N T S.

thunders; p. 115. Tho' the little book describes the calamities of the western church, yet it is declared that they shall all have a happy period under the seventh trumpet; p. 116. St. John to publish the contents of this little book as well as the larger book of the Apocalyps; p. 116, 117.

CHAP. XI. ver. 1—14: the contents of the little book; p. 117, &c. The measuring of the temple to show that during all this period there were some true Christians, who conformed to the rule and measure of God's word; p. 119. The church to be troden under foot by Gentiles in worship and practice forty and two months; p. 120. Some true witnesses however to protest against the corruptions of religion; p. 120. Why said to be two witnesses; p. 120, 121. To prophesy in sackcloth, as long as the grand corruption itself lasted; p. 121. The character of these witnesses, and of the power and effect of their preaching; p. 122, 123. The passion, and death, and resurrection, and ascension of the witnesses; p. 123---127. Some apply this prophecy of the death and resurrection of the witnesses to John Huss and Jerome of Prague, whose doctrine revived after their death in their followers; p. 127, 128. Others to the protestants of the league of Smalcald, who were entirely routed by the emperor Charles V in the battle of Mulburg, but upon the change of affairs the emperor was obliged by the treaty of Passau to allow them the free exercise of their religion; p. 128, 129. Some again to the massacre of the protestants in France, and to Henry III's afterwards granting them the free exercise of their religion; p. 129, 130, 131. Others again to later events, Peter Jurieu to the persecution

C O N T E N T S.

cution of the protestants by Lewis XIV, Bishop Lloyd and Whiston to the Duke of Savoy's persecution of the protestants in the valleys of Piedmont, and his re-establishing them afterwards; p. 131, 132. In all these cases there may be some resemblance, but none of these is the last persecution, and therefore this prophecy remains yet to be fulfilled; p. 132, 133. When it shall be accomplished, the sixth trumpet and the second woe shall end; p. 133, 134. An historical deduction to show that there have been some true witnesses, who have professed doctrines contrary to those of the church of Rome, from the seventh century down to the Reformation; p. 134, &c. Witnesses in the eighth century; p. 135, 136, 137. The emperor's Leo Isauricus and Constantine Copronymus, and the council of Constantinople; p. 135. Charlemain and the council of Frankfurt; p. 136. The British churches and Alcuin; p. 136. The council of Forojulio; p. 137. Paulinus bishop of Aquileia; p. 137. Witnesses in the ninth century; p. 137—142. The emperors of the east, Nicephorus, Leo Armenius, &c. and the emperors of the west, Charles the great, and Lewis the pious; p. 137. The council of Paris; p. 138. Agobard archbishop of Lyons; p. 138. Transubstantiation first advanced by Paschasius Radbertus, and opposed by many learned men; p. 138. Rabanus Maurus, p. 138, 139. Bertramus; p. 139, 140. Johannes Scotus; p. 140, 141. Angilbertus and the church of Milan; p. 141. Claude bishop of Turin; p. 141, 142. Witnesses in the tenth century; p. 142—148. State of this century; p. 143. The council of Troyes; p. 144. Athelstan; p. 145. Elfre earl of Mercia; p. 145. Heriger and Alfric; p. 145, 146. The council of Rheims and

CONTENTS.

and Gerbert archbishop of Rheims; p. 147, 148.
 Witnesses in the eleventh century; p. 148—
 152. State of this century; p. 148. William
 the conqueror, and William Rufus; p. 148,
 149. Heretics of Orleans; p. 149. Heretics
 in Flanders; p. 149, 150. Berengarius and his
 followers; p. 150, 151. Ecclesiastics in Ger-
 many, &c; p. 151, 152. The council of Win-
 chester; p. 152. Witnesses in the twelfth century;
 p. 152—163. The constitutions of Clarendon;
 p. 153. Fluentius; p. 153. St. Bernard; p. 153, 154.
 Joachim of Calabria; p. 154. Peter de Bruis
 and Henry his disciple; p. 154, 155. Arnold
 of Brescia; p. 155. The Waldenses and Albi-
 geneses; p. 155, 156. Their opinions; p. 157,
 158, 159. Testimonies concerning this sect;
 p. 159—163. Of Reinerius, the inquisitor-ge-
 neral; p. 160, 161. Of Thuanus; p. 161, 162,
 163. Of Mezeray; p. 163. Witnesses in the
 thirteenth century; p. 163—168. Farther
 account of the Waldenses and Albigeneses; p. 163,
 164, 165. Almeric and his disciples; p. 165,
 166. William of St. Amour; p. 166. Robert
 Groshead or Greathead, bishop of Lincoln; p. 167.
 Matthew Paris; p. 168. Witnesses in the fourteenth
 century; p. 168—173. Dante and Petrarch;
 p. 168. Peter Fitz Cassiodor; p. 168. Mi-
 chael Cæsenas and William Occam; p. 169.
 Marsilius of Padua; p. 169. In Germany
 and England the Lollards; p. 169, 170. The
 famous John Wickliff; p. 170, 171. The Lol-
 lards remonstrance to the parliament; p. 172,
 173. Witnesses in the fifteenth century; p. 173—
 181. The followers of Wickliff; p. 173.
 William Sawtre; p. 173, 174. Thomas Badby;
 p. 174. Sir John Oldcastle; p. 174, 175. In
 Bohemia John Hus and Jerome of Prague;
 p. 175,

C O N T E N T S.

p. 175, 176. Opinions of the Bohemians or Hussites; p. 176—180. Jerome Savonarola; p. 180, 181. In the sixteenth century the Reformation; p. 181, 182. Hence an answer to the popish question, Where was your religion before Luther; p. 183. Ver. 15, 16, 17, 18: a summary account of the seventh trumpet and the third woe, the particulars will be enlarged upon hereafter; p. 183, 184, 185. Conclusion of the first part; p. 185, 186.

D I S S E R T A T I O N XXV.

An ANALYSIS of the REVELATION.

P A R T II.

p. 187—353.

The right division of the Revelation into two parts; p. 187. This latter part an enlargement and illustration of the former; p. 187, 188. Ver. 19. of the eleventh chapter should have been made ver. 1. of the twelfth chapter; p. 188, 189, 190.

CHAP. XII. ver. 1, 2, 3, 4, 5, 6: the church persecuted by the great red dragon; p. 190—195. The church represented as a mother bearing children unto Christ; p. 191. The great red dragon the Heathen Roman empire; p. 192, 193. His jealousy of the church from the beginning; p. 193. But yet the church brought many children unto Christ, and in time such as were promoted to the empire; p. 194. Constantine particularly, who ruled all nations with a rod of iron; p. 194, 195. The woman's flight into the wilderness here anticipated, cometh in properly afterwards; p. 195. Ver. 7.—12: the

C O N T E N T S.

the war in heaven represents the contests between the Heathen and Christian religions ; p. 195---200. The Christian prevails over the Heathen religion; p. 197. Constantine himself and the Christians of his time describe his conquests under the same image; p. 198, 199. Still new woes, tho' but for a short time, threatened to the inhabitants of the earth ; p. 200. Ver. 13—17. The dragon deposed still persecutes the church ; p. 200---205. Attempts to restore the Pagan, and ruin the Christian religion ; p. 201. The church now under the protection of the empire ; p. 202. Her flight afterwards into the wilderness, p. 202, 203. Inundations of barbarous nations excited to overwhelm the Christian religion ; p. 203, 204. But on the contrary the Heathen conquerors submit to the religion of the conquered Christians ; p. 204. Another method of persecuting the church ; p. 204.

CHAP. XIII. ver. 1—10: the description of the ten-horned beast successor to the great red dragon ; p. 205---218. All, both papists and protestants, agree that the beast represents the Roman empire ; p. 207. Shown to be not Pagan but Christian, not imperial but papal Rome ; p. 207, 208, 209. How successor to the great red dragon ; p. 210. How one of his heads was as it were wounded to death, and his deadly wound was healed ; p. 210, 211. The world in submitting to the religion of the beast did in effect submit again to the religion of the dragon ; p. 212. The beast perfectly like the little horn in Daniel ; p. 212, 213. A general account of his blasphemies and exploits, and how long to prevail and prosper ; p. 213, 214. A particular account of his blasphemies ; p. 214, 215. His making war with the saints, and overcoming them,

C O N T E N T S.

them, and so establishing his authority; p. 215, 216, 217. An admonition to engage attention; p. 217. Something added by way of consolation to the church; p. 218. Ver. 11---18: the description of the two-horned beast; p. 218---235. The ten-horned beast the Roman state in general, the two-horned beast the Roman clergy in particular; p. 220. His rise, and power, and authority; p. 220, 221, 222. His pretended miracles; p. 222, 223. His making an image to the beast; p. 224. What this image of the beast is; p. 224, 225, 226. His interdicts and excommunications; p. 227---230. The number of the beast explained; p. 230---235.

CHAP. XIV. ver. 1, 2, 3, 4, 5: the state of the true church in opposition to that of the beast; p. 235---238. Ver. 6, 7: the first principal effort towards a reformation in the public opposition of emperors and bishops to the worship of saints and images in the eighth and ninth centuries; p. 238---242. Ver. 8: another effort by the Waldenses and Albigenes, who pronounced the church of Rome to be the apocalyptic Babylon, and denounced her destruction; p. 242, 243, 244. Ver. 9---13: the third effort by Martin Luther and his fellow reformers, who protested against all the corruptions of the church of Rome, as destructive of salvation; p. 244, 245, 246. A solemn declaration from heaven to comfort them; p. 247. How the dead were blessed from henceforth; p. 248, 249. Ver. 14---20: represent the judgments of God upon the followers and adherents of the beast under the figures, first of harvest, then of vintage; p. 249, 250. These judgments yet to be fulfilled; p. 251.

CHAP.

C O N T E N T S.

CHAP. XV. a preparatory vision to the pouring out of the seven vials; p. 252---258. These seven last plagues belong to the seventh and last trumpet, or the third and last woe-trumpet, and consequently are not yet fulfilled; p. 254, 255, 256. Seven angels appointed to pour out the seven vials; p. 256, 257, 258.

CHAP. XVI. ver. 1: the commission to pour out the seven vials, which are so many steps of the ruin of the Roman church, as the trumpets were of the ruin of the Roman empire; p. 258. Rome resembles Egypt in her punishments as well as in her crimes; p. 258. Ver. 2: the first vial or plague; p. 259. Ver. 3, 4, 5, 6, 7: the second and third vials or plagues; p. 259, 260, 261. Ver. 8, 9: the fourth vial or plague; p. 261, 262. Ver. 10, 11: the fifth vial or plague; p. 263. Ver. 12, 13, 14, 15, 16: the sixth vial or plague; p. 263, 264, 265, 266. Ver. 17, 18, 19, 20, 21: the seventh and last vial or plague; p. 266, 267, 268, 269.

CHAP. XVII. Having seen how Rome resembles Egypt in her plagues, we shall now see her fall compared to Babylon; p. 269. Ver. 1---6: an account premised of her state and condition; p. 270, &c. St. John called upon to see the condemnation and execution of the great whore; p. 371. This character more proper to modern than ancient Rome; p. 272, 273. Her sitting upon a scarlet-colored beast with seven heads and ten horns; p. 273, 274. Her ornaments of purple and scarlet color, with gold, and precious stone, and pearls; p. 274, 275, 276. Her enchanting cup; p. 276. Her inscription upon her forehead; p. 277---280. Her being drunken with the blood of the saints; p. 280, 281.

VOL. III.

a

Ver.

C O N T E N T S.

Ver. 7---18 : the angel explains the mystery of the woman, and of the beast that carried her; p. 281, &c. A general account of the beast and his threefold state; p. 283, 284. The seven heads are explained primarily to signify the seven mountains on which Rome is situated; p. 284, 285. Also to signify seven forms of government; p. 285. What the five fallen; p. 285, 286. What the sixth; p. 286. What the seventh or eighth; p. 287, 288. The ten horns explained to signify ten kings or kingdoms; p. 289. Their giving their power and strength unto the beast; p. 290. The extensiveness of the power and dominion of Rome; p. 291. The same kings, who helped to raise her, to pull her down; p. 292. The woman explained to signify the great city, or Rome; p. 293, 294.

CHAP. XVIII. ver. 1---8 : a description of the fall and destruction of spiritual Babylon; p. 294, &c. To become the habitation of devils and foul spirits; p. 296. A warning to forsake her communion; p. 297. To be utterly burnt with fire; p. 297, 298. Ver. 9---20 : the consequences of her fall, the lamentations of some, and rejoicings of others, p. 298---301. Ver. 21---24 : her utter desolation foretold; p. 301---304.

CHAP. XIX. ver. 1---10 : the church exhorted to praise God for his judgments upon her; p. 304, 305. Her smoke to rise up for ever and ever; p. 306. God also to be praised for the happy state of the reformed church in this period; p. 307. St. John prohibited to worship the angel; p. 307, 308. Ver. 11---21 : the victory and triumph of Christ over the beast and the false prophet; p. 308---312.

CHAP.

C O N T E N T S.

CHAP. XX. ver. 1---6. Satan is bound, and the famous millennium commences, or the resurrection of the saints and their reign upon earth for a thousand years; p. 312---315. The millennium not yet fulfilled, though the resurrection be taken figuratively; p. 315, 316. But the resurrection to be understood literally; p. 316, 317. Other prophets have foretold, that there shall be such a happy period as the millennium; p. 317, 318. St. John only, that the martyrs shall rise to partake of it, and that it shall continue a thousand years; p. 318. The Jewish and Christian church have both believed, that these thousand years will be the seventh millenary of the world; p. 318, 319. Quotations from Jewish writers to this purpose; p. 319, 320, 321. From Christian writers, St. Barnabas, Justin Martyr, Tertullian, Lactantius, &c; p. 321---325. How this doctrine grew afterwards into dispute; p. 325, 326. Great caution required into treating of it; p. 327. Ver. 7---10: Satan to be loosed again, and to deceive the nations, Gog and Magog; p. 327, &c. How Gog and Magog are to be understood; p. 328, 329, 330. The final overthrow of Satan; p. 331. Ver. 11---15: the general resurrection and judgment, and end of the world; p. 331, 332, 333.

CHAP. XXI. ver. 1---8: the new heaven, the new earth, and the new Jerusalem; p. 333---337. The new heaven and the new earth to take place after the millennium; p. 337, 338. Ver. 9---27: a more particular description of the new Jerusalem; p. 339---343.

CHAP. XXII. ver. 1---5: a continuation of the description of the new Jerusalem; p. 344, 345. Ver. 6, 7: a ratification and confirmation of the

C O N T E N T S.

foregoing particulars, with a blessing upon those who keep the sayings of this book ; p. 345, 346. Ver. 8----21 : in the conclusion several particulars to confirm the divine authority of this book ; p. 346---350. This book that sure word of prophecy mentioned by St. Peter ; p. 351, 352. A double blessing upon those who study and observe it ; p. 352, 353.

DISSERTATION XXVI.

Recapitulation of the Prophecies relating to Popery.

P. 354—398.

Popery being the great corruption of Christianity, there are more prophecies relating to that than to almost any other distant event ; p. 354. It is thought proper to represent these in one view ; p. 355. I. It is foretold that there should be such a power as that of the pope and church of Rome usurped in the Christian world ; p. 355, &c. A tyrannical, idolatrous, and antichristian power foretold ; p. 355, 356. A great apostasy in the church foretold ; p. 356. This apostasy to consist chiefly in the worshipping of demons, angels and departed saints ; p. 356, 357. The same church, that is guilty of this idolatry, to forbid marriage, and injoin abstinence from meats ; p. 357. The pope's making himself equal and even superior to God ; p. 357, 358. His extending his authority and jurisdiction over several countries and nations ; p. 358, 359. The power and riches of the clergy ; p. 359. The pomp and splendor of their ceremonies

C O N T E N T S.

ceremonies and vestments; p. 359, 360. Their
 policy, and lies, and pious frauds; p. 360.
 Their pretended visions and miracles; p. 360,
 361. Their excommunications of heretics;
 p. 361. Their making war with the saints, and pre-
 vailing against them; p. 361, 362. Besides these
 direct, other more oblique prophecies; 362, &c.
 Babylon, Tyre, Egypt, the types of Rome; p. 362,
 363. More frequent intimations of popery in the
 New Testament; p. 363. In our Saviour's cau-
 tion in giving honor to his mother, and in rebuking
 St. Peter; p. 363, 364. In his institution of the
 last supper; p. 364. In his reproof so particu-
 larly the vices of the scribes and pharisees; p. 364,
 365. In his prohibitions of implicit faith and
 obedience, of the worship of angels, of all pre-
 tensions to works of merit and supererogation, of
 lording it over God's heritage, of the service of
 God in an unknown tongue, &c; p. 365, 366.
 In St. Paul's admonishing the Romans to beware
 of apostasy; p. 366, 367. In St. Peter's and
 St. Jude's description of false teachers; p. 367.
 In St. Paul's prediction of the corruption of the
 last days; p. 367, 368. II. Not only foretold
 that there should be such a power, but the place
 and the persons likewise are pointed out; p. 368,
 &c. In Daniel's description of the little horn which
 only one person in the world can fully answer;
 p. 368, 369, 370. In Daniel's character of the
 blasphemous king, which agrees better with the head
 of the Roman, than with the head of the Greek
 church; p. 370, 371, 372. In St. Paul's portrait
 of the man of sin; p. 372, 373. In St. John's
 vision of the ten-horned beast, and of the woman
 riding upon the beast; p. 373, 374. Several ar-
 guments to show that not pagan, but papal Rome

was

C O N T E N T S.

was intended ; p. 375, 376, 377. III. Besides the place and the persons, the time also is signified of this tyrannical power, when, and how long ; p. 377, &c. To arise in the latter days of the Roman empire ; p. 377, 378, 379. To prevail 1260 years ; p. 379, 380. The beginning of these 1260 years not to be dated too early ; p. 381, 382. To be fixed in the eighth century, and probably in the year 727 ; p. 382, 383. IV. The fall and destruction of this antichristian power ; p. 383, &c. The second woe of the Othman empire must end, before the third woe can be poured out upon the kingdom of the beast p. 385, 386. The divine judgments upon the kingdom of the beast displayed under variety of figures and representations ; p. 387, 388. Antichrist and his seat both to be destroyed by fire ; p. 388, 389. About the time of the fall of the Othman empire and of the Christian Antichrist, the conversion and restoration of the Jews ; p. 389---392. The proper order of these events, p. 392. After the destruction of Antichrist the glorious millennium commences or the kingdom of Christ upon earth for a thousand years ; p. 392, 393, 394. Best to forbear all curious inquiries into this subject ; p. 395. After the thousand years and the general judgment, the world to be destroyed, and the new heaven and the new earth to succeed ; p. 396, 397. Conclusion ; the corruptions of popery being so particularly foretold, we have the less reason to be surprised and offended at them ; p. 397. The gospel will finally prevail over all enemies and opposers ; p. 398.

C O N-

C O N T E N T S.

C O N C L U S I O N.

p. 399—429.

From these instances of the truth of prophecy may be inferred the truth of revelation ; p. 399, 400. A summary view of the prophecies now fulfilling in the world ; p. 400---403. A large quotation from Dr. Clarke tending to confirm and illustrate the same subject ; p. 403--420. No room for any possible forgery of the prophecies ; p. 420, 421. The harmony, variety, and beauty of the prophetic writings ; p. 421. Tho' some parts are obscure for good reasons, yet others are sufficiently clear, and the perfect completion will produce a perfect understanding of all the prophecies ; p. 422. Human learning requisite to explain the prophecies, and particularly a competent knowledge of history ; p. 422, 423. The patrons of infidelity are only pretenders to learning and knowledge ; p. 424. Modern infidelity worse even than that of the Jews ; p. 424, 425. So many instances of prophecies and their completions, the strongest attestations of a divine revelation ; p. 425, 426. Miracles and other proofs of the truth of the Christian religion ; p. 426, 427. Prophecies accomplished the greatest of all miracles ; p. 427, 428. Conclusion ; p. 429.



ERRATA.

E R R A T A.

Page.	Line.			
58.	11.	For he	read	be.
75.	17.	For fire	read	fire.
128.	13.	For Mulberg	read	Mulburg.
192.	28.	For vifion	read	the vifion.

In the Notes.

Page.	Line.	Col.			
15.	3.	2.	For Apoci	read	Apoc.
77.	3.	2.	For 2	read	9.
214.	5.	2.	For κατιχυσει	read	κατισχυσει.
210.	2.	2.	For δεσποτον	read	δεσποτων.
336.	1.	1.	For απαντων	read	παντων.
	2.	1.	For απο	read	ιπο.

DIS-



DISSERTATIONS
ON THE
PROPHECIES.

XXIV.

An ANALYSIS of the
REVELATION.
IN TWO PARTS.

PART I.

IT is very useful, as well as very curious and entertaining, to trace the rise and progress of religions and governments; and in taking a survey of all the different religions and governments of the world, there is none perhaps that will strike us more with wonder and astonishment than that of Rome, how such a mystery of ini-

Vol. III.

B

quity

quity could succeed at first and prosper so long, and under the name of Christ introduce Antichrist. Other heresies and schisms have obtained place and credit among men for a time, and then have been happily exposed and suppressed. Arianism once succeeded almost universally; for a while it grew and flourished mightily, but in process of time it withered and faded away. But Popery hath now prevailed I know not how many centuries, and her renowned hierarchs have not, like the fathers of other sects, stole into secret meetings and conventicles, but have infected the very heart of the Christian church, and usurped the chief seat of the western world; have not only engaged in their cause private persons, and *led captive silly women*, but have trampled on the necks of princes and emperors themselves, and the lords and tyrants of mankind have yet been the blind slaves and vassals of the holy see. Rome Christian hath carried her conquests almost as far as Rome Pagan. The Romanists themselves make universality and perpetuity the special marks and characters of their church; and no people more industrious than they in *compassing sea and land to make proselytes*.

All sincere protestants cannot but be greatly grieved at the success and prevalence of this religion,

ligion, and the papists as much boast and glory in it, and for this reason proudly denominate theirs *the catholic* religion. But it will abate all confidence on the one hand, and banish all scruples on the other; if we consider that this is nothing more than what was signified beforehand by the Spirit of prophecy. It is directly foretold, that there should be such a power, as that of the Pope of Rome, exercised in the Christian church, and that it should prevail for a long season, but at last should have a fall. Several clear and express prophecies to this purpose have been produced out of Daniel and St. Paul in the course of these dissertations: but others clearer still, and more copious and particular, may be found in the Apocalyps or Revelation of St. John, who was the greatest as he was the last prophet of the Christian dispensation, and hath comprehended in this book, and pointed out the most memorable events and revolutions in the church, from the apostles days to the consummation of the mystery of God.

But to this book of the Apocalyps or Revelation it is usually objected, that it is so wrapt and involved in figures and allegories, is so wild and visionary, is so dark and obscure, that any thing or nothing, at least nothing clear and certain, can be proved or collected from it. So

learned a man as Scaliger is noted for saying (1) that Calvin was wise, because he wrote no comment upon the Revelation. A celebrated (2) wit and divine of our own church hath not scrupled to assert, that that book either finds a man mad, or makes him so. Whitby, though an useful commentator on the other books of the New Testament, would not yet adventure upon the Revelation. "I confess I do it not (3) (says he,) "for want of wisdom; that is, because I neither "have sufficient reading nor judgment, to discern the intendment of the prophecies contained in that book." It is undeniable that even the most learned men have miscarried in nothing more than in their comments and explanations of it. To explain this book perfectly is not the work of one man or of one age; and probably it will never all be clearly understood, till it is all fulfilled. It is a memorable thing, that Bishop Burnet (4) relates to this purpose of his friend the most learned Bishop Lloyd of Worcester. He says that that excellent person was employed above twenty years in studying the Revelation with an amazing diligence and exact-

(1) Calvinus sapit, quod in Apocalypsin non scripsit. Vide Scaligerana secunda, p. 41. But Scaliger was not very consistent in his opinion of the Revelation.

For as the Bishop of Rochester remarks, he says in another place, Hoc possum gloriari me nihil ignorare eorum quæ in Apocalypsi, Canonico vere libro, prophetice

exactness, and that he had foretold and proved from the Revelation the peace made between the Turk and the Emperor in the year 1698 long before it was made, and that after this he said the time of the Turks hurting the papal Christians was at an end: and he was so positive in this, that he consented that all his scheme should be laid aside, if ever the Turk engaged in a new war with them. But it is very well known, that the Turk and the Emperor have engaged in a new war since that time, and probably may engage again, so that by his own consent all his scheme is to be laid aside; And if so great a master of learning, so nice a critic in chronology and history, one who perhaps understood the prophetic writings better than any man of his time, was so grossly mistaken in the most positive of his calculations, it may serve at least as an admonition to others of inferior abilities to beware how they meddle with these matters, and rather to avoid the rocks and shelves about which they see so many shipwracks.

Not that this book is therefore to be despised or neglected. They who censure and
dissuade

phetice scribuntur, præter illud caput in quo *væ* septies repetitur: ignoro enim idne tempus præterierit, an futurum sit. Scaligeran. 1ma. p. 13.

B 3

(2) Dr. South.

(3) See Whitby's Pref. to his Treatise of the Millennium.

(4) Burnet's Hist. of his own times. Vol. 2. p. 204.

(5)—Magna

dissuade the study of it, do it for the most part
 because they have not studied it themselves,
 and imagin the difficulties to be greater than
 they are in reality. It is still *the sure word of*
prophecy; and men of learning and leisure can-
 not better employ their time and abilities than
 in studying and explaining this book, provided
 they do it, as Lord (5) Bacon adviseth, ' with
 ' great wisdom, sobriety, and reverence.' Lord
 Bacon adviseth it with regard to all the pro-
 phecies, but such caution and reverence are
 more especially due to this of St. John. " The
 " folly of interpreters has been, as Sir Isaac
 " Newton (6) observes, to foretel times and
 " things by this prophecy, as if God designed
 " to make them prophets. By this rashness
 " they have not only exposed themselves, but
 " brought the prophecy also into contempt.
 " The design of God was much otherwise.
 " He gave this and the prophecies of the
 " Old Testament, not to gratify men's curio-
 " sities by enabling them to foreknow things,
 " but that after they were fulfilled they might
 " be interpreted by the event, and his own
 " providence, not the interpreters, be then ma-
 " nifested thereby to the world." If therefore
 we

(5)—Magna cum sapientia, the quotation prefixed to the
 sobrietate, et reverentia—See Introduction.

(6) Sir

Dissertations on the PROPHECIES.

7

we would confine ourselves to the rules of just criticism, and not indulge lawless and extravagant fancies; if we would be content with sober and genuin interpretation, and not pretend to be prophets, nor presume to be wise above what is written; we should more consider those passages which have already been accomplished, than frame conjectures about those which remain yet to be fulfilled. Where the facts may be compared with the predictions, there we have some clue to guide us thro' the labyrinth: and though it may be difficult to trace out every minute resemblance, yet there are some strong lines and features, which I think cannot fail of striking every one, who will but impartially and duly examin them.

We should be wanting to the subject, and leave our work unfinished, if we should omit so material a part of prophecy. And yet such a disquisition is not to be entered upon hastily, but after a diligent perusal of the best authors, both foreign and domestic; and it will be happy, if out of them all there can be formed one entire system, complete and consistent in all its parts. As Sir Isaac Newton (7) says, “ Amongst
“ the interpreters of the last age there is scarce
“ one

(6) Sir Isaac Newton's Observations upon the Apocalyps. Chap. 1. p. 251.

(7) Sir H. Newton, *ibid.* p. 253.

(8) Iren.

“one of note who hath not made some discovery worth knowing.” But our greatest obligations are owing to three particularly, Mr. Mede, Vitringa, and Daubuz. We shall find reason generally to concur with one or more of them; but as they often differ from one another, so we shall differ sometimes from all the three, and follow other guides, or perhaps no guides at all. What satisfaction we may give to others, is very uncertain; we shall at least have the satisfaction ourselves of tracing the ways of providence. It is little encouragement to this kind of studies to reflect, that two of the most learned men of their times, as well as two of the best interpreters of this book, Mr. Mede and Mr. Daubuz, the one died a fellow of a college, and the other a vicar in Yorkshire. Mr. Mede, as we read in the memoirs of his life, was so modest, that he wished for nothing more than a donative or sinecure to be added to his fellowship; but even this he could not obtain.

Alas! what boots it with incessant care
To tend the homely slighted shepherd's trade,
And strictly meditate the thankless Muse?
Were it not better done as others use &c.

Milton's Lycidas.

But

Dissertations on the PROPHECIES.

9

But however let us proceed, encouraged by that divine benediction, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*

C H A P. I.

1 **T**HE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The book opens (ver. 1, 2, 3.) with the title or inscription of the book itself; the scope and design of it, to foretel things, which should shortly begin to be fulfilled, and succeed in their due season and order, till all were accomplished; and the blessing pronounced on him who shall read and explain it, and on them who shall hear and attend to it. The distinction is remarkable of *him that readeth*, and of *them that*

that bear ; for books being then in manuscript were in much fewer hands, and it was a much readier way to publish a prophecy or any thing by public reading than by transcribing copies. It was too the custom of that age to read all the apostolical writings in the congregations of the faithful ; but now only some few parts of this book are appointed to be read on certain festivals.

4 John to the seven churches which are in Asia : Grace *be* unto you, and peace from him which is, and which was, and which is to come ; and from the seven spirits which are before his throne ;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth : Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father ; to him *be* glory and dominion for ever and ever. Amen.

7 Behold he cometh with clouds ; and every eye shall see him, and they *also* which pierced him : and all kindreds of the earth shall wail because of him : even so, Amen.

8 I am

Dissertations on the PROPHECIES.

II

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The apostle dedicates his book (ver. 4, 5, 6,) to the seven churches of the Lydian or proconsular Asia, wishing them grace and peace from the eternal God as the author and giver; and from the seven spirits, the representatives and ministers of the Holy Ghost, as the instruments; and from Jesus Christ as the mediator, who is mentioned last, because the subsequent discourse more immediately relates to him. To the dedication he subjoins a short and solemn preface (ver. 7, 8.) to show the great authority of the divine person, who had commissioned him to write the Revelation.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the ile that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

II Saying

Dissertations on the PROPHECIES.

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wooll, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I*

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(8)

18 *I am* he that liveth, and was dead; and behold I am alive for ever more, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

He then (ver. 9—20.) mentions the place, where the Revelation was given, and describes the manner and circumstances of the first vision. The place, where the Revelation was given, was Patmos a desolate island in the Archipelago, whither he was banished for the confession of the gospel. This happened in the reign of Nero more probably than in that of Domitian. It is indeed the more general opinion, that the Apocalyps was written in Domitian's reign; and this opinion is founded upon the (8) testimony of Irenæus, who was the
dis-

(8) Iren. advers. Hæres. Lib. 5. Cap. 30. p. 449. Edit. Grabe.
(9) Eusebii

disciple of Polycarp, who had been the disciple of St. John. This authority is great, and is made still greater, as it is confirmed by (9) Eusebius in his Chronicle and in his Ecclesiastical History. But Eusebius a little afterwards in the (1) same history recites a memorable story out of Clemens Alexandrinus; that St. John, after he returned from Patmos, committed a hopeful young man to the care of a certain bishop; that the bishop received him into his house, educated, instructed, and at length baptized him; that the bishop afterwards remitting of his care and strictness, the young man was corrupted by idle and dissolute companions, reveled with them, robbed with them, and forming them into a gang of high-way men was made their captain, and became the terror of all the country; that after some time St. John coming upon other occasions to revisit the same bishop, inquired after the young man, and was informed that he was not to be found in the church, but in such a mountain with his fellow robbers; that St. John called for a horse, and rode

(9) Eusebii Chron. Lib. 1. Edit. Scalig. p. 80. Gr. p. 44. Lat. Vide etiam p. 164. Libri posterior. et Chron. Can. p. 208. Hist. Eccles. Lib. 3. Cap. 18.

(1) Euseb. Hist. ibid. Cap. 23.

(2) Hieron. in Epist. ad Galat. Cap. 6. Tom. 4. Part. Prior. Col. 314. Edit. Benedict.

(3) Epiphani.

(3) Lib. P. 43. Petav. (4) Joanni

rode immediately to the place; that when the young man saw him, he fled away from him; that St. John forgetting his age pursued eagerly after him, recalled him, and restored him to the church. Now all these transactions must necessarily take up some years; and may seem credible if St. John was banished by Nero, but are altogether impossible if he was banished by Domitian; for he survived Domitian but a very few years, and he was then near 100 years old, and so very weak and infirm, that he (2) was with great difficulty carried to church, and could hardly speak a few words to the people, and much less ride briskly after a young robber. Epiphanius (3) asserts, that he was banished into Patmos, and wrote the Apocalyps there, in the reign of Claudius: but possibly he might mistake Claudius for his successor Nero. The churches of Syria have thus (4) inscribed their version, 'The Revelation made to John the Evangelist by God in the island Patmos, into which he was banished by Nero the Cæsar.' The ancient commentators (5) Andreas and Arethas

(3) Epiphan. advers. Hæres. Lib. 1. Tom. 2. Sect. 12. Patmo insula, in quam injectus fuit a Nerone Cæfare.

p. 434. Sect. 33. p. 456. Edit. Petav.

(5) Andreas in Apoci VI. 16.

(4) Revelatio quæ facta est Joanni evangelistæ a Deo in Arethas in Apoc. XVIII. 19.

(6) διαλεξ-

Arethas affirm, that it was understood to be written before the destruction of Jerusalem. So many spurious Apocalypses, written by Cerinthus and others in early times, demonstrate evidently, that the Apocalyps of St. John, in imitation whereof they were written, was still earlier, and was held in high estimation among Christians. But what is to me an unanswerable argument, the stile itself, so full of Hebraisms, and as I may say so full of barbarisms and even solecisms, as some (6) even of the ancients have observed, manifestly evinces, that the author was but lately come out of Judea, was little accustomed to write in Greek, and had not yet attained to that greater purity of stile, which appears in his Gospel and Epistles. Sir Isâac Newton hath farther (7) shown, that in the Epistles of St. Peter, and in St. Paul's Epistle to the Hebrews, there are several allusions to this book of the Apocalyps; and St. Peter and St. Paul, all the ancients agree, suffered martyrdom in the end of Nero's reign. Moreover it is to be observed, that this Revelation was given *on the Lord's day*, when the apostle's heart

and

(6) διαλεκτον μιντοι και γλωσσαν
 εκ ακριβως ελληνιζσαν αυτε βλεπω,
 αλλ' ιδιωμασι μιν βαρβαρικους χρωμε-
 νον και πω και σολοικιζοντα. Verum
 dictionem ejus non admodum

Græcam animadverto, sed barbarismis atque interduin solecismis inquinatam. Dionysius Alex. apud. Euseb. Hist. Eccles. Lib. 7. Cap. 25.

(7) Sir

(7)
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and affections, as we may reasonably suppose, were sublimed by the meditations and devotions of the day, and rendered more recipient of divine inspiration. The heavenly visions were vouchsafed to St. John, as they were before to Daniel, (Dan. IX. X.) after supplication and prayer: and there being (8) two kinds of prophetic revelation in a vision and a dream, the Jews accounted a vision superior to a dream, as representing things more perfectly and to the life.

In the first vision Jesus Christ, or his angel, speaking in his name, and acting in his person, appears amid *the seven golden candlesticks*, meaning *the seven churches*. His clothing is somewhat like the high-priest's, and he is described much in the same manner as the divine appearances in Daniel's visions. (Dan. VII. 9. X. 5, &c.) St. John at the sight of so glorious a person fell down senseless before him, as Daniel did upon the same occasion: and like Daniel too, he is graciously raised and encouraged, and commanded to write *the things which he had seen*, contained in this chapter, *and the things which*

(7) Sir Isaac Newton's Observ. upon the Apoc. Chap 1. p. 239 -- 246.

(8) In istis duabus partibus, somnio et visione, continentur om-

VOL. III.

nes prophetiæ gradus. Maimon. in More Nevoch. Part. 2. Cap. 36. Smith's Discourse of Prophecy, Chap. 2. p. 174, 175.

(9) Tertull.

which are, the present state of the seven churches represented in the two next chapters, and the things which shall be hereafter, the future events which begin to be exhibited in the fourth chapter, as it is there said (ver. 1.) Come up hither, and I will show thee the things which must be hereafter.

C H A P. II.

1 **U**NTO the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hast found them liars:

3 And hast borne, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick

cast out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead, and is alive ;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh, shall not be hurt of the second death.

Dissertations on the PROPHECIES.

12 And to the angel of the church in Pergamus, write, These things saith he, which hath the sharp sword with two edges,

13 I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitars, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written,

written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Dissertations on the PROPHECIES.

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

C H A P. III.

I **A**ND unto the angel of the church in Sardis, write, These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead.

2 Be watchful and strengthen the things which remain, that are ready to die: for
I have

I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth:

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength,

Dissertations on the PROPHECIES.

and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie) behold, I will make them to come and worship before thy feet; and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.*

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans, write, These things saith

saith the Amen, the faithful and true witness,
the beginning of the creation of God;

15 I know thy works that thou art
neither cold nor hot: I would thou wert
cold or hot.

16 So then, because thou art lukewarm,
and neither cold nor hot, I will spue thee
out of my mouth:

17 Because thou sayest, I am rich, and
increased with goods, and have need of
nothing; and knowest not that thou art
wretched, and miserable, and poor, and
blind, and naked.

18 I counsel thee to buy of me gold
tried in the fire, that thou mayest be rich;
and white raiment, that thou mayest be
clothed, and *that* the shame of thy naked-
ness do not appear; and anoint thine eyes
with eye-salve, that thou mayest see.

19 As many as I love, I rebuke, and
chasten: be zealous therefore, and re-
pent.

20 Behold, I stand at the door, and
knock: if any man hear my voice, and
open the door, I will come in to him, and
will sup with him, and he with me.

21 To him that overcometh will I grant
to sit with me in my throne, even as I
also

also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

The second and third chapters contain the seven epistles to the seven churches of Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. These seven are addressed particularly, because they were under St. John's immediate inspection; he (9) constituted bishops over them; he was as it were their metropolitan, and resided much at Ephesus, which is therefore named the first of the seven. The main subjects too of this book are comprised in sevens, seven churches, seven seals, seven trumpets, and seven vials; as seven was also a mystical number throughout the Old Testament. Many contend, and among them such learned men as More and Vitranga, that the seven epistles are prophetic of so many successive periods and states of the church from the beginning to the conclusion of all. But it doth not appear, that there are or were to be seven periods of the church, neither more nor less; and no two men can agree in assigning the

(9) Tertull. advers. Marcion. Lib. 4. Sect. 5. p. 415. Edit. Rigaltii.

the same periods. There are likewise in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason; the last state of the church is described in this very book as the most glorious of all, but in the last state in these epistles, that of Laodicea, the church is represented as *wretched, and miserable, and poor, and blind, and naked.*

But tho' these epistles have rather a literal than a mystical meaning, yet they contain excellent moral precepts and exhortations, commendations and reproofs, promises and threatnings, which may be of use and instruction to the church in all ages. The form and order of the parts you will find the same almost in all the epistles; first a command to write; then some character and attributes of the speaker, taken from the vision in the first chapter, and appropriated to the matter of each epistle; then commendations or reproofs with suitable promises or threatnings; and then in all the same conclusion, *He that hath an ear, let him hear what the Spirit saith unto the churches.* What therefore
the

the Spirit saith unto one church, he saith in some measure to all the churches. The church of Ephesus in particular is admonished to repent, and forewarned that if she would not repent, her *candlestick should be removed out of his place*. But this admonition belonged equally to all the churches: and hath not their candlestick been accordingly removed out of its place, and the light of the gospel taken from them? Were they not ruined and overthrown by their heresies and divisions from within, and by the arms of the Saracens from without? and doth not Mohammedism still prevail and prosper in those countries, which were once the glory of Christendom, their churches turned into mosques, their worship into superstition? Ephesus in particular, (1) which was once so magnificent and glorious a city, is become a mean sordid village, with scarcely a single family of Christians dwelling in it, as approved authors testify. To the church of Smyrna it is predicted, that she should *have tribulation ten days, or ten years* according to the usual stile of prophecy: and the greatest persecution that the primitive church ever in-

dured

(1) Hodie enim hæc urbs, Asiæ olim magnificentiae exemplum, plane sordet, casulis & gurgustis deformata, non civitas, sed vicus: et vix ibidem

superest una Christianorum familia, ut ex certis constat testibus, iisdemque eruditis viris, qui hodiernam Ephesum descripserant, Smitho (Notit. Sept. Eccles.

Eccle
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(2)
8. Ca
Mort.

dured was the persecution of Diocletian, which lasted (2) ten years, and grievously afflicted all the Asian, and indeed all the eastern churches. This character can agree to none of the other general persecutions, for none of the others lasted (3) so long as ten years. As the commendatory and reproving part of these epistles exhibits the present state of the churches, so the promissory and threatening part foretels something of their future condition; and in this sense, and in none other, can these epistles be said to be prophetical.

CH A P. IV.

1 **A**FTER this, I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and *one* sat on the throne.

3 And

Eccles. As. p. 4.) et Ricaultio. (de Stat. Eccl. Græc. p. 50.) Vitring. p. 73. 74.

(2) Euseb. Eccles. Hist. Lib. 8. Cap. 15 & 16. Lactant de Mort. Persecut. Cap. 48.

(3) Quæ persecutio omnibus fere ante actis diuturnior--Nam per decem annos &c. Oros. Lib. 7. Cap. 25. p. 528. Edit. Havercamp.

(4) Majores

3 And he that sat was to look upon like a jasper, and a sardine stone : and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats : and upon the seats I saw four and twenty elders sitting clothed in white raiment ; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices : And *there were* seven lamps of fire burning before the throne, which are the seven spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal : And in the midst of the throne, and round about the throne *were* four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about him, and *they were* full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.

9 And

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

After this vision relating to *the things which are*, other visions succeed of *the things which must be hereafter*. (ver. 1.) The scene is laid in heaven; and the scenery is drawn in allusion to (Num. I. II.) the incampment of the children of Israel in the wilderness. God is represented (ver. 2, 3.) sitting on his throne, as in the tabernacle or temple, much in the same manner as the prophet Ezekiel (I. 26, 27, 28.) hath described him. Next to the tabernacle incamped the priests and Levites; and next to the throne (ver. 4.) *were four and twenty elders sitting*, answering to the princes of the four and twenty courses of the Jewish priests; *clothed in white raiment*, as emblems of their purity and sanctity;
and

and they had on their heads crowns of gold, Christ having made them (1 Pet. II. 9.) a royal priesthood, and (Rev. V. 10.) kings and priests unto God. Out of the throne proceeded (ver. 5.) lightnings, and thundrings, and voices, the usual concomitants and attendants of the divine presence: and there were seven lamps of fire burning before the throne, answering to the golden candlestick with seven lamps, which was before the most holy place in the tabernacle. Before the throne there was also (ver. 6.) a sea of glass, like unto crystal, answering to the great molten sea or laver in the temple of Solomon: and in the midst of the throne, and round about the throne, that is before and behind the throne, and on each side of the throne, were four beasts or rather four living creatures, (ζωα) representing the heads of the whole congregation in the four quarters of the world, and resembling the Cherubim and Seraphim in Ezekiel's and Isaiah's visions, (Ezek. I. 10. X. 14. II. VI. 2, 3) or rather resembling the four standards or ensigns of the four divisions in the camp of Israel, according to the (4) traditional description of them by Jewish writers. The first living creature was like a lion, (ver. 7.) which was the standard of Judah with the two other

(4) Majores nostri dixerunt &c. See Aben Ezra and others
quoted

other tribes in the eastern division; *and the second like a calf* or *ox*, which was the standard of Ephraim with the two other tribes in the western division; *and the third had a face as a man*, which was the standard of Reuben with the two other tribes in the southern division; *and the fourth was like a flying eagle*, which was the standard of Dan with the two other tribes in the northern division: and this traditionary description agrees also with the four faces of the Cherub in Ezekiel's visions. Of these living creatures and of the elders the constant employment (ver. 8—11.) is to celebrate, in hymns of praise and thanksgiving, the great and wonderful works of creation and providence.

C H A P. V.

1 **A**ND I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was

was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God, kings and priests: and we shall reign on the earth.

11 And

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Future events are supposed by St. John, as well as by Daniel and other prophets, in a beautiful figure, to be registered in *a book*, for the greater certainty of them. This book (ver. 1.) is *in the right hand of God*, to denote that as he alone directs the affairs of futurity, so he alone is able to reveal them. This book, thro' the

abundance of the matter, was (5) *written within and on the backside*; as the roll of the book, which was spread before Ezekiel, (II. 10.) was *written within and without*. It was also *sealed*, to signify that the decrees of God are inscrutable, and sealed *with seven seals*, referring to so many signal periods of prophecy. In short we should conceive of this book, that it was such an one as the ancients used, a volume or roll of a book, or more properly a volume consisting of seven volumes, so that the opening of one seal laid open the contents only of one volume. All creatures are challenged (ver. 2.) *to open the book, and to loose the seals thereof*. But (ver. 3.) *no one* (*2deus*) *in heaven, nor in earth, neither under the earth*, neither angels, nor men, nor departed spirits, were any of them qualified to comprehend and communicate the secret purposes of God. St. John *wept much* (ver. 4.) at the sad disappointment: but who now is concerned or grieved, that he cannot understand these prophecies? However he is comforted (ver. 5.) with an assurance, that still there was one who had power and authority to reveal and accomplish the counsels of God. The Son of God, and he alone,

(5) So in Juvenal Sat. I. 5.

—*summi plena jam margine libri,
Scriptus et in tergo, necdum finitus Orelles.*

(6) Hujus

alone, was found worthy to be the great revealer and interpreter of his Father's oracles; (ver. 6, &c.) and he obtained this privilege by the merits of his sufferings and death. Whereupon the whole church, (ver. 8, &c.) and all angels, (ver. 11, &c.) and all creatures (ver. 13, &c.) sing praises to God and to the Lamb for such glorious manifestations of divine providence. All this is by way of preface or introduction, to show the great dignity, importance, and excellence of the prophecies here delivered.

C H A P. VI.

1 **A**ND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come, and see.

2 And I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

As the seals are opened in order, so the events follow in order too. The first seal or period (ver. 1, 2) is memorable for conquest, and was proclaimed by the first of the four living creatures, who was like a lion, and had his station in the east. *And I saw, and behold, a white horse; and*

Dissertations on the PROPHECIES.

he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer. This first period commenceth with Vespasian and Titus, who from commanding (6) in the east were advanced to the empire; and Vespasian for this reason was regarded, (7) both by Romans and foreigners, as that great prince, who was to come out of the east, and obtain dominion over the world. They went forth to conquer; for they made an entire conquest of Judea,* destroyed Jerusalem, and carried the Jews captive into all nations. As these prophecies were written a few years before the destruction of Jerusalem, they properly begin with some allusion to that memorable event; and a short allusion was sufficient, our Saviour himself having enlarged so much upon all the particulars. The bow, the white horse, and the crown are proper emblems of victory, triumph, and royalty; and the proclamation for conquest is fitly made by a creature like a lion. This period continued during the reigns of the Flavian family and the short reign of Nerva, about 28 years.

3 And

(6) Hujus (Vitellii) tempore 217. Edit. Lipsii. Sueton. in Vespasianus in oriente principatum arripuit. Aurel. Victor. Jud. Lib. 6. Cap. 5. Sect. 4. p. 1283. Edit. Hudson.

(7) Tacit. Hist. Lib. 5. p.

(8) Ἰσὼς ὁ Τραϊανός, ὁ ἀλλ' οὐκ Ἰταλός

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse *that was red*: and *power* was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The second seal or period (ver. 3, 4.) is noted for war and slaughter, and was proclaimed by the second living creature, who was like an ox, and had his station in the west. *And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.* This second period commenceth with Trajan, who came from the west, being a (8) Spaniard by birth, and was the first foreigner who was elevated to the imperial throne. In his reign and that of his successor Adrian there were horrid wars and slaughters, and especially between

Ιταλος, εδ' Ιταλιωτης ην—μηδεις προσθεν αλλοεθνης το των Ρωμαιων κρατος εσχηκει. Trajanus homo Hispanus, nec Italus erat, nec Italicus—ante eum nemo alte-

rius nationis imperium Romanum obtinuerat. Dion. Hist. Lib. 68. p. 771. Edit. Leunclav.

between the rebellious Jews and the Romans. Dion relates, (9) that the Jews about Cyrene slew of the Romans and Greeks two hundred and twenty thousand men with the most shocking circumstances of barbarity. In Egypt also and in Cyprus they committed the like barbarities, and there perished two hundred and forty thousand men more. But the Jews were subdued in their turn by Lucius and the other generals sent against them by Trajan. Eusebius writing of the same time saith, (1) that the Jews inflamed as it were by some violent and seditious demon, in the first conflict gained a victory over the Gentiles, who flying to Alexandria took

(9) Καὶ ἐν τούτῳ οἱ κατὰ Κυ-
ρηνην Ἰουδαῖοι—τῆς τε Ῥωμαίων καὶ
τῆς Ἑλλήνων ἐφείρουν,—ὥστε τὰς
πᾶσας δύο καὶ εἰκοσι μυριάδας ἀπο-
λέσθαι. ἐν τῇ Αἰγυπτῷ πολλὰ ἐδράσαν
ὁμοίᾳ, καὶ ἐν τῇ Κύπρῳ.—καὶ
ἀπώλοντο καὶ ἐκεῖ μυριάδες τεσσα-
ρες καὶ εἰκοσι.—ἀλλ' Ἰουδαῖος μὲν
ἄλλοι τε καὶ Λεκιὸς ὑπὸ Τραϊανῶν
πεμψθεὶς κατέστρεψαντο. Interim
Judæi, qui circum Cyrenen ha-
bitabant—Romanos pariter at-
que Græcos concidunt—ita ut
interierint hominum ad ducenta
viginti millia. Præterea in
Ægypto Ciproque—confimilia
quædam perpetrarunt, ubi defi-
derata sunt hominum ducenta
quadraginta millia.—Sed Ju-
dæi et ab aliis, et maxime a
Lucio, quem Trajanus miserat,

subacti sunt. Dion, *ibid.* p.
786.

(1) —ὥστε ὑπο πνεύματος δαι-
μονος καὶ γαστριῶδους ἀναρριπιδει-
νῆς—ἐν τῇ πρώτῃ συμβολῇ επικρα-
τήσαι αὐτὲς συνέβη τῶν Ἑλλήνων·
οἱ καὶ καταφυγοντες εἰς τὴν Ἀλε-
ξανδρείαν, τῆς ἐν τῇ πόλει Ἰουδαῖος
ἐξώγησαν τε καὶ ἀπέκτεναν.—ἐφ' ἧς
ὁ αὐτοκράτωρ ἐπέμψεν Μαρκίον Τερτί-
νιον συνδυναμὲν πῆξιν τε καὶ ναυτικῇ, ἐπὶ
δὲ καὶ ἱππικῇ· ὃ δὲ πολλὰς μάχαις—
πολλὰς μυριάδας Ἰουδαίων—ἀναιρεῖ.
ὃ δὲ αὐτοκράτωρ ὑποπλευσας καὶ
τῆς ἐν Μισσοποταμίᾳ Ἰουδαῖος ἐπιδη-
σεσθαι τοῖς αὐτοῖς, Λεκιῶν Κυντῶν
προσέταξεν ἐκκαθάσαι τῆς ἐπαρχίας
αὐτῆς· ὃς καὶ παραταξαμένος παρ-
πολυ πλῆθος τῶν αὐτῶν φονεῖ.—
velut a violento quodam et se-
ditioso dæmone exagitati—et
primo

took and killed the Jews in the city. The emperor sent Marcus Turbo against them, with great forces by sea and land; who in many battles slew many myriads of the Jews. The emperor also suspecting that they might make the like commotions in Mesopotamia ordered Lucius Quietus to expel them out of the province, who marching against them slew a very great multitude of them there. Orosius treating of the same time saith, (2) that the Jews with an incredible commotion, made wild as it were with rage, rose at once in different parts of the earth. For throughout all Lybia they waged the fiercest wars against the inhabitants,

and

primo quidem conflictu forte Judæi Gentiles superaverant. Qui mox Alexandriam confugientes, Judæos qui in ea urbe degebant, captos interfecerunt. —Itaque imperator Marcium Turbonem adversus eos misit cum pedestribus ac navalibus copiis, et cum equitatu. Hic multis præliis confertis—infinita Judæorum millia—neci dedit. Sed imperator veritus ne Judæi qui Mesopotamiam habitabant, incolas perinde aggredierentur, mandavit Lucio Quieto, ut eos extra provinciæ fines deportaret. Qui instructa adversus illos acie, ingentem eorum multitudinem prostravit. Euseb. Eccles. Hist. Lib. 4. Cap. 2,

(2) Incredibili deinde motu,

sub uno tempore Judæi, quasi rabie efferati, per diversas terrarum partes exarserunt. Nam et per totam Libyam adversus incolas atrocissima bella gesserunt: quæ adeo tunc interfectis cultoribus desolata est—Ægyptum vero totam et Cyrenem et Thebaida cruentis seditionibus turbaverunt. In Alexandria autem commisso prælio victi et adtriti sunt. In Mesopotamia quoque rebellantibus jussu imperatoris bellum illatum est. Itaque multa millia eorum vasta cæde deleta sunt. Sane Salaminam, urbem Cypri, interfectis omnibus accolis deleverunt. Oros. Hist. Lib. 7. Cap. 12. p. 487. Edit. Havercamp.

(3) Euseb.

and the country was almost desolated. Egypt also and Cyrene and Thebais they disturbed with cruel seditions. But in Alexandria they were overcome in battle. In Mesopotamia also war was made upon the rebellious Jews by the command of the emperor. So that many thousands of them were destroyed with vast slaughter. They utterly destroyed Salamis, a city of Cyprus, having first murdered all the inhabitants. These things were transacted in the reign of Trajan, and in the reign of Adrian (3) was their great rebellion under their false Messiah Barchochab, and their final dispersion, after fifty of their strongest castles and nine hundred and eighty five of their best towns had been demolished, and after five hundred and eighty thousand men had been slain by the sword, besides an infinite multitude who had perished by famine and sickness and other casualties, with great loss and slaughter too of the Romans, insomuch that the emperor forbore the usual salutations in his letters to the senate. Here was another illustrious triumph of Christ over his enemies; and the Jews and the Romans, both the persecutors of the Christians, were remarkably made the dreadful executioners of divine vengeance upon

(3) Euseb. *ibid.* Cap. 6. Dion. *ibid.* Lib. 69. p. 794.

(4) Est

upon one another. The *great sword* and the *red horse* are expressive emblems of this slaughtering and bloody period; and the proclamation for slaughter is fitly made by a creature like an ox that is destined for slaughter. This period continued during the reigns of Trajan and his successors by blood or adoption about 95 years.

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The third seal or period (ver. 5. 6.) is characterized by the strict execution of justice and judgment, and by the procurement of corn and oil and wine; and was proclaimed by the third living creature, who was like a man, and had his station in the south. *And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley*

barley for a peny ; and see thou hurt not the oil and the wine. Where Grotius and others have (4) observed, that a *chaenix* of corn, the measure here mentioned, was a man's daily allowance, as a *peny* was his daily wages ; so that if his daily labor could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price. But whatever may be the capacity of the *chaenix*, which is difficult to be determined, as it was different in different times and countries ; yet such care and such regulations about the necessaries of life imply some want and scarcity of them. Scarcity obligeth men to exactness in the price and measure of things. In short, the intent of the prophecy is, that corn should be provided for the people, but it should be distributed in exact measure and proportion. This third period commenceth with Septimius Severus, who was an emperor from the south, being (5) a native

(4) *Et autem χοινὴ τριτici tantum, quanto homo sanus in diem indiget, ut ex Herodoti libro tertio et septimo observarunt eruditi, alii etiam ex Hippocrate, Diogene Laertio et Athenæo. Denarius vero tantum, quantum quoque diē mereri poterat homo strenue laborans, ut videre est Matt. XX. 2. &c. Grot. in locum. Vide etiam Vitring. p. 259.*

(5) Septimius Severus—oriundus ex Africa.—Solutus omni memoria et ante et postea ex Africa imperator fuit. Eutropius, Lib. 8. Cap. 10. Interfecto Didio Juliano, Severus Africa oriundus imperium obtinuit. Ælius Spartianus in Severo. Hist. August. Scriptores VI. p. 64. Edit. Salmasii.

(6) Legum conditor longe æquabilium—im placabilis delictis

lictis.
dem i
Victo

(7)
fures-
alteri
tiam u
palatio
præscr
Alexa
VI. p

of Africa. He was an (6) enactor of just and equal laws, and was very severe and implacable to offenses; he would not suffer even petty larcenies to go unpunished: as neither would Alexander Severus in the same period, who (7) was a most severe judge against thieves; and was so fond of the Christian maxim, *Whatsoever you would not have done to you, do not you to another*; that he commanded it to be engraven on the palace, and on the public buildings. These two emperors were also no less celebrated for the procuring of corn and oil and other provisions, and for supplying the Romans with them after they had experienced a want of them. They repaired the neglects of former times, and corrected the abuses of former princes. Of Septimius Severus it is said, that (8) the provision of corn, which he found very small, he so far consulted, that at his death he left a certain rate or allowance to the Roman people for

licitis—ne parva latrocinia quidem impunita patiebatur. Aurel. Victor de Cæsar. Cap. 20.

(7) Severissimus iudex contra fures—*Quod tibi fieri non vis, alteri ne feceris*; quam sententiam usque adeo dilexit, ut et in palatio et in publicis operibus præscribi juberet. Lampridius in Alexandro. Hist. August. Script. VI. p. 123 & 132. Edit. Sal-

masii.

(8) Rei frumentariæ, quam minimam repererat, ita consuluit, ut excedens vita, septem annorum canonem P. R. relinqueret. Spartian. ibid. p. 67. olei vero tantum ut per quinquennium non solum urbis usibus, sed et totius Italiæ quæ oleo egeret, sufficeret. Spartian in Severo, ibid. p. 73.

(9) Com-

for seven years; and also of oil as much as for the space of five years might supply not only the uses of the city, but likewise of all Italy which might want oil. Of Alexander Severus it is also said, that (9) he took such care in providing for the Roman people, that the corn which Heliogabalus had wasted, he replaced out of his own money; the oil also, which Septimius Severus had given to the people, and which Heliogabalus had lessened, he restored whole as before. The color of the *black horse* befits the severity of their nature and their name; as the *balances* are the well known emblem of justice; and the proclamation for justice and judgment is fitly made by a creature like a man. This period continued during the reigns of the Septimian family about 42 years.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse; and his name that sat on him was Death, and

(9) Commeatum populi Romani sic adjuvit, ut quum frumenta Heliogabalus evertisset, vicem de propria pecunia loco suo reponeret. — Oleum quod Severus populo dederat, quodque Heliogabalus imminuerat,

integrum restituit. Lamprid. in Alex. ibid. p. 121.

(1) Voce *θανάτε* intelligendus est *λοιμὸς* ex Hebraismo: Nam ita מוֹת sumitur apud Jer. IX. 21. et XVIII. 21.

Sic

Sic a
XXX
ubi i
pestil
quoq
Luca
Sava

and hell followed with him: and power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The fourth seal or period (ver. 7, 8.) is distinguished by a concurrence of evils, war, and famine, and pestilence, and wild beasts; and was proclaimed by the fourth living creature, who was like an eagle, and had his station in the north. *And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.* These are the same four sore judgments, with which Ezekiel (XIV. 21.) threatened Jerusalem, *the sword, and the famine, and the noisome beast, and the pestilence*; for in the oriental languages the pestilence is emphatically (1) stiled *death*. These four were to destroy *the fourth part* of mankind; and the image

Sic apud Sirachidem legimus XXXIX. 29. λιμος και θανατος, ubi itidem θανατος haud dubie pestilentiam significat. Syrus quoque tum hic tum apud Lucam λοιμω vertit מוֹתָנָא, i. e. θανατος; et LXX Hebræorum

דבר i. e. pestem vertunt θανατον, ut et Chaldaeus et Latinus Lev. XXVI. 25. Horum exemplo Severus Sulpitius, Hist. I. mortem pro pestilentia posuit. Grot. in Matt. XXIV. 7.

image is very poetical, of *death riding on a pale horse*, and *hell or the grave following with him*, ready to swallow up the dead corpses. This period commenceth with Maximin, who was an emperor from the north, being (2) born of barbarous parents in a village of Thrace. He was indeed a barbarian in all respects. There was not, as an (3) historian affirms, a more cruel animal upon the earth; and he was deservedly called by the names of Cyclops, Busris, Phalaris, and the worst of tyrants. The history of his and several succeeding reigns is full of wars and murders, mutinies of soldiers, and invasions of foreign armies; rebellions of subjects, and deaths of princes. There were more than twenty emperors in the space of fifty years, and all or most of them died in war, or were murdered by their own soldiers and subjects. Besides

lawful

(2) Hic de vico Thraciæ, vicino barbaris, barbaro etiam patre et matre genitus. Julius Capitolin. in Maximin. Hist. August. Script. VI. Edit. Salmas. p. 138. Vide etiam notas Salmas. et Caufauboni. Μαξιμίνος, το μέν γένος των ενδοτατων Θρακων και μιξοβαρβαρων. Max. qui quod ad genus attinet, ex intimis Thracibus, et semibarbaris erat. Herodian. Lib. 6. p. 140. Edit. H. Steph. 1581.

(3) Neque enim fuit crudelius animal in terris—tam cru-

delis fuit, ut illum alii Cyclopem, alii Busridem, alii Scironem, nonnulli Phalarim, multi Typhonem, vel Gygem vocarent. Jul. Capit. ibid. p. 141.

(4) Vide Trebell. Pollio. de triginta tyrannis. Hist. Aug. Script. VI. p. 184, &c. Edit. Salmasii.

(5) ὥςτε μηδε ἐν ἔθνος Ρωμαιοῖς ὑπηκοον ἀπορρητον ὑπο τετων καταλειφθῆναι, πασαν δὲ ὡς εἰπὼν ἀτειχισον πόλιν, καὶ των ὠχυρωμένων τειχεσι τας πλείους ἀλῶναι. adeo quidem, ut nulla gens Romanæ

lawful emperors, there were in the reign of Gallienus (4) thirty tyrants or usurpers, who set up in different parts of the empire, and came all to violent and miserable ends. Here was sufficient employment for the *sword*; and such wars and devastations must necessarily produce a *famin*, and the *famin* is another distinguishing calamity of this period. In the reign of Gallus the Scythians made such incursions, that (5) not one nation subject to the Romans was left unwasted by them, and every unwalled town, and most of the walled cities were taken by them. In the reign of Probus also (6) there was a great *famin* throughout the world; and for want of victuals the army mutinied, and slew him. An usual consequence of *famin* is the *pestilence*, and the *pestilence* is the third distinguishing calamity of this period. This *pestilence*, according to (7)

Zonaras,

Romanæ ditionis ab eis non vastata manserit, sed omnia, prope dixerim, oppida destituta mænibus, et iisdem munitorum magna pars, capta fuerint. Zosim. in Gall. Lib. 1. Sect. 26.

(6) ἐγένετο λιμός κοσμικός μέγας, καὶ μὴ εὐρεθέντων ἀναλωμάτων, ἐξασίασεν ὁ στρατός καὶ ἐπέλθοντες ἐσφαζαν αὐτόν. *fames* in gens per totum orbem grassata est: annona autem deficiente, a militibus interfectus est. Joan. Malalæ. Chronograph. p. 400.

VOL. III.

Edit. Oxon. 1691.

(7) Zonaras author est, nec cæteri tacuere; sub Gallo et Volusiano imperatoribus; *pestem* ab Æthiopia exortam omnes Romanas provincias pervasisse, et per quindecim continuos annos incredibiliter exhausisse. *Nec alia unquam major lues mihi lecta* (inquit vir nostro ævo celeberrimus) *spatio temporum, sive terrarum.* Mede p. 446. Zonar. in Gall. & Volus. Lipsius de Constantia. Lib. 2. Cap. 23.

R

(8) 2%

Zonaras, arising from Ethiopia, while Gallus and Volusian were emperors, pervaded all the Roman provinces, and for fifteen years together incredibly exhausted them; and so learned a man as Lipsius declares, that he never read of any greater plague, for the space of time that it lasted, or of land that it overspread. Zosimus, speaking of the devastations of the Scythians in the reign of Gallus before mentioned, farther addeth, that (8) the pestilence not less pernicious than the war, destroyed whatever was left of human kind, and made such havoc as it had never done in former times. He saith also, that in the reign of Gallienus (9) such a grievous pestilence as never happened at any time before, rendered the calamities inflicted by the barbarians more moderate. He saith afterwards too in the reign of Claudius, that (1) the pestilence

seising

(8) *εχ' ἴσῃον δὲ τὴ πανταχοθεν ἐπιδρισαντος πολέμου, καὶ ὁ λοιμὸς πόλεσι τε καὶ καμῖαις ἐπιγενομένος, εἰ τι λείλειμμενον ἦν ἀνδρωπείον γένος διεφθίρειν, ἔγω πρότερον ἐν τοῖς φθασασὶ χρόνοις τοσαύτην ἀνθρώπων ἀπώλειαν ἐργασάμενος. Nec minus bello, quod undique scaturiendo velut emerferat, lues etiam pestilens in oppidis atque vicis subsecuta, quicquid erat humani generis reliquum, absumsit: quæ sane nunquam superioribus sæculis tantam hominum stragem ediderat. Zosim. ibid.*

(9) *λοιμὸς ἐπιδρισας ταῖς πόλεσιν, οἷος ἔγω πρότερον ἐν παντὶ τῷ χρόνῳ συνέβη, τὰς μὲν ὑπὸ τῶν βαρβάρων συμφορὰς μετρίωτερας ἀπέφηνε. tanta pestis in civitatibus exorta, quanta nunquam prius ullo tempore exsisterat, calamitates a barbaris illatas leviores reddidit. Zosim. ibid. Sect. 37.*

(1) *Ληλασμεν δὲ τὴ λοιμὴ καὶ Ῥωμαίων, ἀπεθάνον μὲν πολλοὶ τῷ στρατεύματι, τελευτὰ δὲ καὶ Κλαυδίου. Sed quod in Romanos quoque pestis sævire cæpisset,*

seising on the Romans as well as the barbarians, many of the army died, and also Claudius the emperor. Dionysius in (2) Eusebius, treating of the same time, mentions the *war* and the *famin* and the *pestilence*, as succeeding one another in their natural order. St. Cyprian too mentions (3) all the three together, as troubling the world more at that time than at any other. He wrote also a (4) treatise upon this very pestilence, which he intituled *De mortalitate*, as if he had taken the name from the prophecy which had predicted it. In short, without alleging more testimonies, Eutropius affirms of Gallus and Volusian, that (5) their reign was remarkable only for the pestilence and diseases and sickness. Orosius (6) asserts much the same thing: and Trebellius Pollio likewise (7) informs us, that in the reign of Gallienus the pestilence was
so

set, cum alii complures in exercitu mortui sunt, tum etiam Claudius vivendi finem fecit. Zosim. ibid. Sect. 46.

(2) Euseb. Eccles. Hist. Lib. 7. Cap. 22.

(3) Sed enim cum dicas, plurimos conqueri quod bella crebrius surgant, quod lues, quod fames sæviant, &c. Ad Demetrianum. p. 129. Edit. Felli. Quod autem crebrius bella continuant, quod sterilitas et fames solitudinem cumulant, quod sævientibus morbis

valetudo frangitur, quod humanum genus luis populatione vastatur, &c. Ibid. p. 130.

(4) Vide Edit. Felli. p. 110.

(5) Sola pestilentia, et morbis, atque ægreditudinibus notus eorum principatus fuit. Eutrop. Lib. 9. Cap. 5.

(6) Hac sola pernicie insignes Gallus et Volusianus. Oros. Hist. Lib. 7. Cap. 21.

(7) Pestilentia tanta exstiterat, ut uno die quinque millia hominum perirent. Trebell. Pollio in Gall. p. 177. ibid.

so great that five thousand men died in one day. When the countries lie thus uncultivated, uninhabited, unfrequented, the *wild beasts* multiply, and come into the towns to devour men ; which is the fourth distinguishing calamity of this period. This would appear a probable consequence of the former calamities, if history had recorded nothing of it : but we read in history, that (8) five hundred wolves together entered into a city, which was deserted by its inhabitants, and where the younger Maximin chanced to be. It is well known, that the Heathens maliciously ascribed all public calamities to the Christians, and among them we find objected (9) the wars which they were obliged to wage with lions and wild beasts ; as we may collect from Arnobius, who wrote soon after this time. The color of the *pale horse* is very suitable to the mortality of this period ; and the proclamation for death and destruction is fitly made by a creature like an eagle that watches for carcases. This period continued from Maximin to Diocletian about fifty years.

9 And when he had opened the fifth seal,
I saw under the altar the souls of them that
were

(8) Lupi urbem quingenti
simul ingressi sunt, in quam se
Maximinus contulerat — quæ
deserta a civibus venienti Maxi-
mino patuit. Julius Capitolin.
in Max. Jun. p.^o 150. ibid.

(9) Quando

were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

The following seals have nothing extrinsecal, like the proclamation of the living creatures, to determin from what quarter we must expect their completion; but they are sufficiently distinguished by their internal marks and characters. The fifth seal or period is remarkable for a dreadful persecution of the Christians, who are represented (ver. 9.) lying *under the altar*, (for the scene is still in the tabernacle or temple) as sacrifices newly slain and offered to God. They cry aloud (ver. 10.) for the Lord to *judge and avenge* their cause; that is, the cruelties exercised

(9) Quando cum feris bella, advers. Gentes Lib. 1. p. 5.
et praelia cum leonibus gesta Edit. Lugd. Bat. 1651.
sunt? Non ante nos? Arnob.

cised upon them were of so barbarous and atrocious a nature, as to deserve and provoke the vengeance of the Lord. *White robes are given unto every one of them* (ver. 11.) as a token of their justification and acceptance with God; and they are exhorted to *rest for a season*, till the number of the martyrs be completed, when they shall receive their full reward, as we shall see hereafter. Where Mr. Lowman (1) observes very well, that “this representation seems
 “much to favor the immediate happiness of
 “departed saints, and hardly to consist with
 “that uncomfortable opinion, the insensible
 “state of departed souls, till after the resur-
 “rection.” There were other persecutions before, but this was by far the most considerable, the tenth and last general persecution, which was begun by Diocletian, and continued by others, and lasted longer, and extended farther, and was sharper and more bloody than any or all preceding; and therefore this was particularly predicted. Eusebius and Lactantius, who were two eye-witnesses, have (2) written large accounts of

(1) See Lowman on the Rev. p. 51.

(2) Euseb Eccles. Hist. Lib. 8. cum supplemento. Lactantius de Mortibus Persecut. Cap. 7. &c.

(3)—quæ persecutio omnibus fere ante actis diuturnior atque immanior fuit Nam per decem annos incendiis ecclesiarum, proscriptionibus innocentum, cædibus martyrum, incessabiliter acta

of it. Orosius (3) asserts, that this persecution was longer and more cruel than all the past ; for it raged incessantly for ten years by burning the churches, proscribing the innocent, and slaying the martyrs. Sulpicius Severus too (4) describes it as the most bitter persecution, which for ten years together depopulated the people of God ; at which time all the world almost was stained with the sacred blood of the martyrs, and was never more exhausted by any wars. So that this became a memorable æra to the Christians, under the name of the æra of Diocletian, or as it is otherwise called the æra of martyrs.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood ;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind :

14 And the heaven departed as a scrole when

acta est. Oros. Hist. Lib. 7. Cap. 25. p. 528. Edit. Havercamp.

(4) Acerbissima persecutio, quæ per decem continuos annos plebem Dei depopulata est ; qua tempestate omnis fere sacro

martyrum cruore orbis infectus est :--Nullis unquam magis bellis mundus exhaustus est. Sulp. Sever. Hist. Sacr. Lib. 2. p. 99. Edit. Elzevir 1656.

when it is rolled together; and every mountain and iland were moved out of their places;

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

The sixth seal or period produceth mighty changes and revolutions, which according to the prophetic stile are expressed by great commotions in the earth and in the heavens. The very same images, the very same expressions are employed by other prophets concerning the mutations and alterations of religions and governments: and why may they not therefore with equal fitness and propriety be applied to one of the greatest and most memorable revolutions that ever was in the world, the subversion of the Heathen religion, and establishment

ment of the Christian, which was begun by Constantine the great, and was completed by his successors? The series of the prophecy requires this application, and all the phrases and expressions will easily admit of such a construction. *And I beheld when he had opened the sixth seal, (ver. 12.) and lo, there was σεισμος μέγας a great earth-quake, or rather a great concussion; for the word in the original comprehends the shaking of heaven as well as of earth. The same phrase is used by the prophet Haggai (II. 6, 21.) concerning the first coming of Christ, I will shake the heavens and the earth: and this shaking, as the apostle saith, (Heb. XII. 27.) signifieth the removing of those things which are shaken; and so the prophet Haggai himself explains it, I will shake the heavens and the earth, And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Heathen: And where was ever a greater concussion or removal, than when Christianity was advanced to the throne of Paganism, and idolatry gave place to the true religion? Then follow the particular effects of this general concussion, (ver. 12, 13, 14.) And the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when*

when she is shaken of a mighty wind: And the heavens departed as a scrole when it is rolled together; and every mountain and iland were moved out of their places. Isaiah speaketh much in the same manner concerning Babylon and Idumea; (XIII. 10. XXXIV. 4.) For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine: And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scrole; and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree: And Jeremiah concerning the land of Judah, (IV. 23, 24.) I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light: I beheld the mountains, and lo, they trembled, and all the hills moved lightly: And Ezekiel concerning Egypt, (XXXII. 7.) And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light: And Joel concerning Jerusalem, (II. 10, 31.) The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining: The sun shall be turned into darknes, and the moon into blood, before the

the great and the terrible day of the Lord come :
And our Saviour himself also concerning the
destruction of Jerusalem, (Matt. XXIV. 29.)
*The sun shall be darkened, and the moon shall not
give her light, and the stars shall fall from hea-
ven, and the powers of the heaven shall be shaken.*
Now it is certain, that the fall of any of these
cities and kingdoms was not of greater concern
and consequence to the world, nor more deserv-
ing to be described in such pompous figures,
than the fall of the Pagan Roman empire, when
the great lights of the heathen world, *the sun,
moon, and stars*, the powers civil and ecclesiasti-
cal, were all eclipsed and obscured, the hea-
then emperors and cæsars were slain, the hea-
then priests and augurs were extirpated, the
heathen officers and magistrates were removed,
the heathen temples were demolished, and their
revenues appropriated to better uses. It is cus-
tomary with the prophets, after they have de-
scribed a thing in the most symbolical and figu-
rative diction, to represent the same again in
plainer language: and the same method is ob-
served here, (ver. 15, 16, 17.) *And the kings
of the earth, and the great men, and the rich
men, and the chief captains, and the mighty men,
and every bond-man, and every free-man, that
is Maximian, Galerius, Maximin, Maxentius,
Licinius,*

Licinius &c, with all their adherents and followers, were so routed and dispersed, that they *hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us*; expressions used, as in other prophets, (Is. II. 19, 21. Hos. X. 8. Luke XXIII. 30.) to denote the utmost terror and consternation; *Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand?* This is therefore a triumph of Christ over his heathen enemies, and a triumph after a severe persecution; so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation, (5) Galerius, (6) Maximin, and (7) Licinius made even a public confession of their guilt, recalled their decrees and edicts against the Christians, and acknowledged the just judgments of God and of Christ in their destruction.

C H A P. VII.

¹ **A**ND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the

(5) Euseb. Eccles. Hist. Lib. 8. Cap. 17. De Vita Constant.
 Lib. 1. Cap. 57. Lactantius de

Mort. Persecut. Cap. 33, &c.

(6) Euseb. Eccles. Hist. Lib. 9, Cap.

the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi
were

Cap. 9, 10, 11. De Vita (7) Euseb. de Vita Constant.
Const. Lib. 1. Cap. 59. Lactant. Lib. 2. Cap. 18.
ibid. Cap. 49.

(8) Euseb.

were sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

19 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

What follows in this chapter is still a continuation of the sixth seal, for the seventh seal is not opened till the beginning of the next chapter. It is a description of the state of the church in Constantine's time, of the peace and protection that it should enjoy under the civil powers, and of the great accession that should be made to it both of Jews and Gentiles. *Four angels* (ver. 1, 2, 3.) are ordered by another angel to restrain *the four winds* from blowing with violence

lence on any part of the world; to show that these were halcyon days, wherein the former wars and persecutions should cease, and peace and tranquillity be restored for a season. Eusebius is very copious upon this subject in several parts of his writings; and hath (8) applied that passage of the psalmist in the version of the Seventy, (Psal. XLVI. 8, 9,) *Come hither, and behold the works of the Lord, what wonders he hath wrought in the earth: He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire; which things, saith he, being manifestly fulfilled in our times, we rejoice over them. Lactantius also (9) saith in the same triumphant strain, that 'tranquillity ' being restored throughout the world, the ' church which was lately ruined riseth ' again. Now after the violent agitations of so ' great a tempest, a calm air and the de- ' fired light become resplendent. Now God ' hath relieved the afflicted. Now he hath ' wiped away the tears of the sorrowful.' These*

are

(8) Euseb. Eccles. Hist. Lib.

10. Cap. 1. εφ' οἷς εἰς ἡμᾶς ἐναρ-
γως πεπληρωμένοις χαίροντες—

Quæ cum omnia nostris tempo-
ribus manifestè completa sint,
læti deinceps et gratulabundi--

(9) Restituta per orbem tran-
quillitate, profligata nuper ec-
clesia rursus exurgit,—Nunc
post tantæ tempestatis violentos
turbines placidus aer et optata
lux refulsit. Nunc Deus afflic-
tos

are testimonies of contemporary writers; and some (1) medals of Constantine are still preserved with the head of this emperor on one side and this inscription CONSTANTINUS AUG., and on the reverse BEATA TRANQUILLITAS, *Blessed tranquillity*. During this time of tranquillity *the servants of God were to be sealed in their foreheads*. It is an expression in allusion to the ancient custom of marking servants in their foreheads to distinguish what they were, and to whom they belonged. Now among Christians baptism being the seal of the covenant between God and man, is therefore by ancient writers (2) often called the *seal*, the *sign*, the *mark* and *character* of the Lord: and it was the (3) practice in early times, as it is at present, to make the sign of the cross upon the foreheads of the parties baptized. The same sign of the cross was also made at confirmation; and upon many other occasions the Christians signed themselves with the sign of the cross in their foreheads; as a token that they were not ashamed of a crucified master, that on the

contrary

tos sublevavit. Nunc mærentium lacrymas deterfit. Lactantius de Mort. Persecut. Cap. 1.

(1) See Daubuz. p. 311.

(2) See Mede, p. 511. Bingham's Antiquities. B. II. Ch. i.

VOL. III.

Sect. 6 & 7.

(3) See Cave's Primitive Christianity. Part. 1. Ch. 10. Bingham, *ibid.* Ch. 9. Sect. 4. &c.

F

(4) Hoc

contrary they gloried in the cross of Christ, and triumphed in that symbol and representation of it. The *sealing* therefore of the servants of God in their foreheads at this juncture can imply no less, than that many converts should be baptized, and those, who before, in times of persecution, had been compelled to worship God in private, should now make a free, open, and public profession of their religion; and that such an accession was made to the church, every one knoweth who knoweth any thing of the history of this time.

As the church of Christ was first formed out of the Jewish church and nation, so here (ver. 4—8.) the spiritual Israel is first mentioned; and the number of the thousands of Israel is that of the twelve patriarchs multiplied by the twelve apostles, which we shall find to be a sacred number throughout the Revelation. But the twelve tribes are not enumerated here in the same method and order, as they are in other places of holy scripture. Judah hath the first rank and precedence, because from him descended the Messiah. Dan is entirely omitted,

(4) Hoc temporum tractu mirum est quantum invaluerit religio Christiana. Sulpit. Sever. Sacr. Hist. Lib. 2. p. 100. Edit. Elzevir. 1656.

(5) Socratis Hist. Eccles. Lib. 1. Cap. 18, 19, 20. Sozomen. Hist. Eccles. Lib. 2. Cap. 5, 6, 7, 8, &c. &c.

(6) Hoc

omitted, and Ephraim is not mentioned, because they were the principal promoters of idolatry, and therefore Levi is substituted in the room of the one, and Joseph is mentioned instead of the other. The children too of the bond-women and of the free-women are confounded together, there being (Gal. III. 28.) *in Christ Jesus neither bond nor free*. Besides some of all the tribes of Israel, there was *an innumerable multitude of all nations and tongues, clothed with white robes, and palms in their hands*, (ver. 9, 10.) who received and embraced the gospel: and as Sulpitius Severus (4) says, it is wonderful how much the Christian religion prevailed at this time. The historians, who have written of this reign, (5) relate how even the most remote and barbarous nations were converted to the faith, Jews as well as Gentiles. One historian in particular (6) affirms, that at the time when Constantine took possession of Rome after the death of Maxentius, there were baptized more than twelve thousand Jews and Heathens, besides women and children. The angels also (ver. 11, 12.) join in the celebration of God upon this occasion: for

(6) Hoc tempore Romæ baptizati sunt e Judæis & Idololatriis ultra duodecim hominum millia, præter mulieres & pueros. Abul Pharajii Hist. Dyn. 7. p.

F 2

85. Verf. Pocockii. Vide etiam Epiphaniæ Hæres. 30. Sect. 4. &c. p. 127. Vol. 1. Edit. Petavii.

for if *there is joy* (Luke XV. 10.) *in the presence of the angels of God over one sinner that repenteth*, much more may those heavenly spirits rejoice at the conversion of whole countries and nations. Then one of the elders (ver. 13—17.) explains to St. John some particulars relating to this innumerable multitude of all nations. They have *palms in their hands*, as tokens of their victory and triumph over tribulation and persecution. They are *arrayed in white robes*, as emblems of their sanctity and justification thro' the merits and death of Christ. They are, like the children of Israel, arrived at their Canaan or land of rest; and they shall no more suffer *hunger*, or *thirst*, or *heat*, as they did in the wilderness. They are now happily freed from all their former troubles and molestations; and their heathen adversaries shall no more prevail against them. This period we may suppose to have continued, with some little interruption, from the reign of Constantine the great to the death of Theodosius the great, about 70 years.

C H A P. VIII.

I **A**ND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God, out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

The seventh seal or period is of much longer duration, and comprehends many more events than any of the former seals. It comprehends indeed seven periods distinguished by the founding of seven trumpets. At the opening of this seal (ver. 1.) *there*

was silence in heaven about the space of half an hour. This *silence of half an hour* is a sign that the peace of the church would continue but for a short season. It is an interval and pause as it were between the foregoing and the succeeding visions. It is a mark of solemnity, to procure attention, and to prepare the mind for great and signal events; and not without an allusion to a ceremony among the Jews. As Philo (7) informs us, the incense used to be offered before the morning, and after the evening sacrifice: and while the sacrifices were made, (2 Chron. XXIX. 25—28.) the voices, and instruments, and trumpets sounded; while the priest went into the temple to burn incense, (Luke I. 10.) all were silent, and the people prayed without to themselves. Now this was the morning of the church, and therefore the silence precedes the sounding of the trumpets. It was necessary, before the trumpets could be sounded, that they should be *given* (ver. 2.) to the seven archangels, who were to execute the will of God, and to sound the trumpets each in his season. At the same time (ver. 3, 4, 5.) *another angel*, like the priest, *having a golden censer*, offereth incense *with the prayers of all saints*; and then filleth the censer *with fire of*
the

(7)—πρὸ τοῦ τῆς ἑσπέρης θυσίας καὶ μετὰ τὴν ἑσπέρην—ante matutinum et post vespertinum sacrificium—Philo de Victimis. p. 836.

the altar, and casteth it into the earth; as in Ezekiel (X. 2.) coals of fire are taken from between the cherubim, and scattered over Jerusalem, to denote the judgments of God to be executed upon that city. Whereupon immediately ensue voices, and thundrings, and lightnings, and an earthquake, the usual prophetic signs and preludes of great calamities and commotions upon earth. Then the angels (ver. 6.) prepare themselves to sound: and as the seals foretold the state and condition of the Roman empire before and till it became Christian, so the trumpets foreshow the fate and condition of it afterwards. The sound of the trumpet, as Jeremiah (IV. 19.) says, and as every one understands it, is the alarm of war: and the founding of these trumpets is designed to rouse and excite the nations against the Roman empire, called the third part of the world, as perhaps including the third part of the world, and being seated principally in Europe the third part of the world at that time.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grafs was burnt up.

At

At the sounding of the first trumpet (ver. 7.) the barbarous nations, like a storm of *hail and fire mingled with blood*, invade the Roman territories; and destroy *the third part of trees*, that is the trees of the third part of the earth, and *the green grass*, that is both old and young, high and low, rich and poor together. Theodosius the great died in the year 395; and no sooner was he dead, than the (8) Huns, Goths, and other barbarians, like hail for multitude, and breathing fire and slaughter, broke in upon the best provinces of the empire both in the east and west, with greater success than they had ever done before. But by this trumpet, I conceive, were principally intended the irruptions and depredations of the Goths (9) under the conduct of the famous Alaric, who began his incursions in the same year 395, first ravaged Greece, then wasted Italy, besieged Rome, and

was

(8) Socratis Eccles. Hist. Lib. 6. Cap. 1. Sozomen. Lib. 8. Cap. 1. Zosimi Hist. Lib. 5 & 6. Pauli Orosii Hist. Lib. 7. Cap. 37. &c. Car. Sigonii Hist. de Occidentali Imperio Lib. 10.

(9) Zosim. Oros. Sigon. ibid. &c. Philostorgius, Lib. 11 & 12.

(1) βαρβαρικὴ μὴν γὰρ τὸ τῆς φθορᾶς πληθὺς ἐργαζέτο μαχαίρα. — αὐχοί φλογαδεῖς, πρηστῆρες τε

ἐστὶν οἷς ἐμβάλλομενοι, ποικίλον τε τὸ δεινὸν ποιοῦν καὶ ἀφορητὸν καὶ δὴ καὶ καλὰ μείζων ἢ κατὰ χερμάδα πολλαχὺ γῆς κατεφέρετο. ἀχρεὶ γὰρ καὶ οὕτω τῶν λεγομένων λίτρων εἰλησα βάρος, ὥφθῃ κατασκηψάσα. Nam et barbaricus ensis maximam hominum multitudinem delevit; — siccitates flammeæ, et ignis turbines cælitus immissi, multiplicem atque intolerabilem intulerunt calamitatem. Sed et grando, lapide manum

was bought off at an exorbitant price, besieged it again in the year 410, took and plundered the city, and set fire to it in several places. Philostorgius, who lived in and wrote of these times, (1) saith that ‘ the sword of the barbarians destroyed the greatest multitude of men ; and among other calamities dry heats with flashes of flame and whirlwinds of fire occasioned various and intolerable terrors; yea, and hail greater than could be held in a man’s hand fell down in several places, weighing as much as eight pounds.’ Well therefore might the prophet compare these incursions of the barbarians to *hail and fire mingled with blood*. Claudian in like manner compares them to (2) a storm of *hail* in his poem on this very war. Jerome also (3) saith of some of these barbarians, ‘ that they came on unexpectedly every where, and quicker than report, spared not religion, nor

manum implente major, multis ut vocant, pondus æquaret.
in locis decidit. Deprehensa enim Philostorgii Hist. Eccles. Lib.
est alicubi, quæ octo librarum, 11. Cap. 7.

(2) Claudian. de Bello Getico. ver. 173.
Ex illo, quocunque vagos impegit Erinnyes,
Grandinis aut morbi ritu per devia rerum
Præcipites, per clausa, ruunt.

Where Mr. Daubuz would read *nimbi* instead of *morbi*.

(3) Insperati ubique aderant, Cogebantur mori, qui nondum
et famam celeritate vincentes, vivere caperant. Hieron. Epist.
non religioni, non dignitatibus, 84. de morte Fabiolæ. Col.
non ætati parcebant, non va- 661. Tom. 4. Par. 2. Edit. Be-
gentis miserabantur infantia. nedict.

(4) So

‘nor dignities, nor age, nor had compassion on
 ‘crying infants; those were compelled to die,
 ‘who had not yet begun to live.’ So truly did
 ‘they destroy the *trees* and the *green grafs* to-
 ‘gether.

8 And the second angel sounded, and as
 it were a great mountain burning with fire
 was cast into the sea; and the third part of
 the sea became blood;

9 And the third part of the creatures
 which were in the sea, and had life, died;
 and the third part of the ships were de-
 stroyed.

At the sounding of the second trumpet (ver.
 8, 9.) *as it were a great mountain burning with
 fire*, that is a great warlike nation or hero; (for
 in the (4) stile of poetry, which is near akin to
 the stile of prophecy, heroes are compared to
 mountains;) *cast into the sea, turneth the third
 part of it into blood, and destroyeth the fishes and the
 ships therein*; that is, falling on the Roman em-
 pire, maketh a sea of blood, with horrible de-
 struction

(4) So Virgil of his hero, *Æn.* XII. 701.

Quantus Athos, aut quantus Eryx, aut ipse coruscis
 Cum fremit ilicibus quantus, gaudetque nivali
 Vertice se attollens pater Apenninus ad auras.

(5) Sigonius de Occidentali Imperio. Lib. 13. Hunnica
 jam

struction of the cities and inhabitants; for *waters*, as the angel afterwards (XVII. 15.) explains them to St. John, *are peoples, and multitudes, and nations, and tongues*, and the *third part* is all along the Roman empire; for it possessed in Asia and Africa, as much as it wanted in Europe to make up the third part of the world, and the principal part was in Europe the third part of the world at that time. The next great ravagers after Alaric and his Goths were Attila and his Huns, who for the space of fourteen years, as (5) Sigonius says, shook the east and west with the most cruel fear, and deformed the provinces of each empire with all kind of plundering, slaughter, and burning. They (6) first wasted Thrace, Macedon and Greece, putting all to fire and sword, and compelled the eastern emperor, Theodosius the second, to purchase a shameful peace. Then Attila turned his arms against the western emperor, Valentinian the third; entered Gaul with seven hundred thousand men, and not content with taking and spoiling, set most of the cities on fire. But at length being there vigorously

jam hinc bella scribere ordiemur. quæ post per quatuordecim annos sævissima orientem, occidentemque formidine con-

perii provincias omnidirectione, strage, atque incendio deformarunt.

(6) Sigonius ibid. Jornandes de rebus Get. &c. &c.

(7) Jam

vigorously opposed, he fell upon Italy, took and destroyed Aquileia with several other cities, slaying the inhabitants, and laying the buildings in ashes, and (7) filled all places between the Alps and Apennine with flight, depopulation, slaughter, servitude, burning, and desperation. He was preparing to march to Rome, but was diverted from his purpose by a solemn embassy from the emperor, and the promise of an annual tribute ; and so concluding a truce, retired out of Italy, and passed into his own dominions beyond the Danube. Such a man might properly be compared to *a great mountain burning with fire*, who really was, as he called himself. (8) *the scourge of God, and the terror of men*, and boasted that he was sent into the world by God for this purpose, that as the executioner of his just anger he might fill the earth with all kind of evils, and he bounded his cruelty and passion, by nothing less than blood and burning.

10 And the third angel sounded, and there

(7) Jam omnia, quæ intra Apenninum & Alpes erant, fuga, populatione, cæde, servitute, incendio, et desperatione repleta erant. Sigon. ibid. Ann. 452.

(8) qui se Flagellum Dei, et Terrorem hominum appellabat, et ad id in mundum a Deo missum jactabat, ut tanquam justæ illius vindex iræ terras omnium malorum genere permisceret.

there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters :

11 And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

At the sounding of the third trumpet (ver. 10, 11.) a great prince appears like *a star shooting from heaven to earth*; a similitude not (9) unusual in poetry. His coming therefore is sudden and unexpected, and his stay but short. *The name of the star is called Wormwood*, and he infects *the third part of the rivers and fountains with the bitterness of wormwood*; that is he is a bitter enemy, and proveth the author of grievous calamities to the Roman empire. The *rivers and fountains* have a near connexion with the *sea*: and it was within two years after Attila's retreat from Italy, that Valentinian

et crudelitatem ac libidinem incendio terminabat. Sigon. suam non nisi sanguine et ibid.

(2) Homer Iliad. IV. 75.

Ὅιον δ' ἀστὲρα ἦκε Κρονὸς παῖς ἀγκυλομήτει,
Ἡ ναυτῆσι τέρας, καὶ στρατῷ εὐρεῖ λαόν,
Δαμπτρον' τὲ δὲ τε πολλοὶ ἀπὸ σπινθήρεσσι γίνονται.

(1) Evagrii

nian was murdered, and Maximus who had caused him to be murdered reigning in his stead, (1) Genferic the king of the Vandals settled in Africa was solicited by Eudoxia the widow of the deceased emperor, to come and revenge his death. Genferic accordingly embarked with three hundred thousand Vandals and Moors, and arrived upon the Roman coasts in June 455, the emperor and people not expecting nor thinking of any such enemy. He landed his men, and marched directly towards Rome; whereupon the inhabitants flying into the woods and mountains, the city fell an easy prey into his hands. He abandoned it to the cruelty and avarice of his soldiers, who plundered it for fourteen days together, not only spoiling the private houses and palaces, but stripping the public buildings, and even the churches of their riches and ornaments. He then set sail again for Africa, carrying away with him immense wealth and an innumerable multitude of captives, together with the empress Eudoxia and her two daughters; and left the state so weakened, that in a little time it was utterly subverted. Some critics

(1) Evagrii Hist. Eccles. Lib. 2. Cap. 7. Zonaræ Annal. Lib. 13. in fine. Sigonius de Imperio Occidentali. Lib. 14. Ann. 455. &c. &c.

(2) Vossius de Hist. Latinis Lib. 2. Cap. 18. Hofmanni Lex.

(3) Tunc illud eloquentiæ, quod ubertim per omnes campos

critics understand *rivers* and *fountains* with relation to doctrines ; and in this sense the application is still very proper to Genferic, who was a most bigotted Arian, and during his whole reign most cruelly persecuted the orthodox Christians. Victor Uticensis, or Vitenfis as he is more usually called, who (2) wrote in three books the history of this persecution by the Vandals, speaking of St. Austin (3) hath used this very same metaphor, of the river of his eloquence being dried up, and his sweetness turned into *the bitterness of wormwood*.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

At the sounding of the fourth trumpet (ver. 12.) *the third part of the sun, moon, and stars*, that is the great lights of the Roman empire, are eclipsed and *darkened*, and remain in darkness for some time.

campos ecclesiæ decurrebat, ipso metu siccatum est flumen ; atque dulcedo suavitatis dulcius propinata, in *amaritudinem ab-
sinthii* versa est. Victor Vit. de

Persecut. Vandal. Lib. 1. n. 3.
Vide etiam Vitam Augustini
Lib. 8. Cap. 11. Sect. 2. Edit.
Benedict.

(4) Sigonius

time. Genferic left the western empire in a weak and desperate condition. It struggled hard, and gasped as it were for breath, through (4) eight short and turbulent reigns, for the space of twenty years, and at length expired in the year 476 under Momyllus, or Augustulus as he was named in derision, being a diminutive Augustus. This change was effected by Odoacer king of the Heruli, who coming to Rome with an army of barbarians, stripped Momyllus of the imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed King of Italy. His kingdom indeed was of no long duration; for after a reign of sixteen years he was overcome and slain (5) in the year 493 by Theodoric king of the Ostrogoths, who founded the kingdom of the Ostrogoths in Italy, which continued about sixty years under his successors. Thus was the Roman *sun* extinguished in the western emperor; but the other lesser luminaries, the *moon* and *stars*, still subsisted; for Rome was still allowed to have her senate, and consuls, and other subordinate magistrates as before. Odoacer (6) at first suppressed them, but after

two

(4) Sigonius de Occidentali Imperio. Lib. 14, & 15 in initio.

(5) Sigonius ibid. Lib. 15. in fine. Procop. de Bell. Goth.

Lib. 1. Cap. 1.

(6) Sigonius ibid, Lib. 15. Ann. 476 et 479.

(7) Jam vero nullum Romanum institutum mutavit: quidem

two or three years restored them again. Theodoric (7) changed none of the Roman institutes; he retained the senate, and consuls, and patricians, and all the ancient magistrates, and committed these offices only to Romans. These lights, we may suppose, shone more faintly under barbarian kings than under Roman emperors; but they were not totally suppressed and extinguished, till after the kingdom of the Ostrogoths was destroyed by the emperor of the east's lieutenants, and Italy was made a province of the eastern empire. Longinus was (8) sent then in the year 566 by the emperor Justin II to govern Italy with absolute authority; and he changed the whole form of the government, abolished the senate, and consuls, and all the former magistrates in Rome and Italy, and in every city of note constituted a new governor with the title of Duke. He himself presided over all; and residing at Ravenna, and not at Rome, he was called the Exarch of Ravenna, as were also his successors in the same office. Rome was degraded to the same level with other places, and from being the queen of cities and empress of

dem et senatum, et consules, patricios, — ceterosque qui fuerant in imperio, magistratus retinuit, eosque Romanis hominibus tantum mandavit. Sigonius *ibid.* Lib. 16. Ann. 494.

(8) Sigonii *Hist. de Regno Italiae*, Lib. 1. Blondi *Decad. primæ*, Lib. 8.

Vol. III.

G

(9) Vide

of the world was reduced to a poor dukedom, and made tributary to Ravenna which she had used to govern.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, *Wo, wo, wo* to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

Notice is then proclaimed by an angel (ver. 13.) that the three other trumpets sound to still greater and more terrible plagues, and are therefore distinguished from the former by the name of *woes*. The design of this messenger is to raise our attention to the following trumpets; and the following we shall find to be more strongly marked than the foregoing. The foregoing relate chiefly to the downfall of the western empire; the two following relate chiefly to the downfall of the eastern empire. The foregoing are described more succinctly, and contain a less compass of time; the following are set forth with more particular circumstances, and are of longer duration as well as of larger description.

C H A P. IX.

1 **A**ND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

G 2

7 And

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the *teeth* of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past, *and* behold, there come two woes more hereafter.

At the founding of the fifth trumpet (ver. 1, 2, 3.) *a star fallen from heaven*, meaning the wicked impostor Mohammed, *opened the bottomless*

(9) Vide Gesner. de Insect. Plin. Nat. Hist. Lib. 11. Cap. 29. Sect. 35. Edit. Harduin.

(11) Anno Heraclii decimo septimo dimidium corporis solaris lumine defecit, mansitque
ejus

less pit, and there arose a smoke out of the pit, and the sun and the air were darkened by it; that is, a false religion was set up, which filled the world with darkness and error; and swarms of Saracen or Arabian *locusts* overspread the earth. A false prophet is very fitly typified by a blazing *star* or meteor. The Arabians likewise are properly compared to *locusts*, not only because numerous armies frequently are so, but also because swarms of locusts often arise from Arabia; and also because in the plagues of Egypt, to which constant allusion is made in these trumpets, *the locusts* (Exod. X. 13.) are *brought by an east-wind*, that is from Arabia, which lay eastward of Egypt; and also because in the book of Judges (VII. 12.) the people of Arabia are compared to *locusts* or *grasshoppers for multitude*, for in the original the word for both is the same. As the natural locusts (9) are bred in pits and holes of the earth, so these mystical locusts are truly *infernal*, and proceed with the smoke *from the bottomless pit*. It is too a remarkable coincidence, that at this time *the sun and the air were really darkened*. For we learn from an (1) eminent Arabian historian, that ‘ in the seventeenth year of Hera-
‘ *clius*

ejus deliquium a Tifrin priori ipfius. Abul - Pharajii Hist.
ad Haziran, adeo ut non appa- Dyn. 8. p. 99. Verf. Poco-
reret nisi parum quid de lumine ckii.

‘ clius half the body of the sun was eclipsed,
 ‘ and this defect continued from the former
 ‘ Tifrin to Haziran, (that is from October to
 ‘ June) so that only a little of its light appeared.’
 The seventeenth year of Heraclius (2) coincides
 with the year of Christ 626, and with the 5th
 year of the Hegira ; and at this time Moham-
 med was training and exercising his followers in
 depredations at home, to fit and prepare them
 for greater conquests abroad.

*It was commanded them (ver. 4.) that they
 should not hurt the grass of the earth, neither any
 green thing, neither any tree ; which demonstrates
 that these were not natural, but symbolical lo-
 cufts. The like injunctions were given to the
 Arabian officers and soldiers. When Yezid
 was marching with the army to invade Syria,
 Abubeker charged him (3) with this among
 other orders ; “ Destroy no palm-trees, nor
 “ burn any fields of corn ; cut down no fruit-
 “ trees, nor do any mischief to cattle, only such
 “ as you kill to eat.” Their commission is to
 hurt only those men who have not the seal of God
 in their foreheads ; that is those who are not the
 true servants of God, but are corrupt and idola-
 trous*

(2) Blair’s Chron. Tab. N^o Lib. 1. p. 6.

33. Abul-Pharaj. Dyn. 9. p.

102. Elmacini. Hist. Saracen.

(3) Ockley’s Hist. of the Sara-
 cens.

trous Christians. Now from history it appears evidently, that in those countries of Asia, Africa, and Europe, where the Saracens extended their conquests, the Christians were generally guilty of idolatry in the worshipping of saints, if not of images; and it was the pretence of Mohammed and his followers to chastise them for it, and to re-establish the unity of the Godhead. The parts which remained the freest from the general infection were Savoy, Piedmont, and the southern parts of France, which were afterwards the nurseries and habitations of the Waldenses and Albigenes: and it is very memorable, that (4) when the Saracens approached these parts, they were defeated with great slaughter by the famous Charles Martel in several engagements.

As they were to hurt only the corrupt and idolatrous Christians, so these (ver. 5, 6.) they were not to *kill* but only to *torment*, and should bring such calamities upon the earth, as should make men weary of their lives. Not that it could be supposed that the Saracens would not *kill* many thousands in their incursions. On the contrary their angel (ver. 11.) hath the name of
the

cens. Vol. 1. p. 25.

Abregé Chronol. A. D. 732.

(4) Petavii Rationar. Temp. &c.

Part. 1. Lib. 8. Cap. 5. Mezeray

G 4

(4) Sigonii

the destroyer. They might *kill* them as individuals, but still they should not *kill* them as a political body, as a state or empire. They might greatly harass and *torment* both the Greek and the Latin churches, but they should not utterly extirpate the one or the other. They besieged Constantinople, and (5) even plundered Rome; but they could not make themselves masters of either of those capital cities. The Greek empire suffered most from them, as it lay nearest to them. They dismembered it of Syria, and Egypt, and some other of its best and richest provinces; but they were never able to subdue and conquer the whole. As often as they besieged Constantinople, they were repulsed and defeated. They attempted it (6) in the reign of Constantine Pogonatus A. D. 672; but their men and ships were miserably destroyed by the sea-fire invented by Callinicus, and after seven years fruitless pains they were compelled to raise the siege, and to conclude a peace. They attempted it again (7) in the reign of Leo Isauricus A. D. 718; but they were forced to desist by famine, and pestilence, and losses of various

(5) Sigonii Hist. de Regno Italiae Lib. 5. Ann. 846.

(6) Theoph. Cedren. ad ann. Const. 5. Zonarae Annales. Lib.

14. Cap. 20. &c. Petavii Rationar. Temp. Part. 1. Lib. 8. Cap. 1. Blair's Chronol. Tab. N^o 34. Part. 2d.

(7) Sigonii Hist. de Regno Italiae

various kinds. In this attempt they exceeded their commission, and therefore they were not crowned with their usual success. The taking of this city, and the putting an end to this empire, was a work reserved for another power, as we shall see under the next trumpet.

In the following verses (7, 8, 9, 10.) the nature and qualities of these locusts are described, partly in allusion to the properties of natural locusts and the description given of them by the prophet Joel, and partly in allusion to the habits and manners of the Arabians, to show that not real but figurative locusts were here intended. The first quality mentioned is their being *like unto horses prepared unto battle*; which is copied from Joel (II. 4.) *The appearance of them is as the appearance of horses, and as horsemen, so shall they run.* Many authors have (8) observed that the head of a locust resembles that of an horse. The Italians therefore call them *cavallette*, as it were little horses. The Arabians too have in all ages been famous for their horses and horsemanship. Their strength is well known to consist chiefly in their cavalry.

Another

Italiæ Lib. 3. Anno. 718 Petav. ibid. Cap. 5.

(8) Vide Albertum, Aldrovandum, Theodoretum &c. apud Bochart. Hieroz. Part. Post.

Lib. 4. Cap. 5.—caput aut faciem equinæ non ablimilem. A qua locustæ ab Italis vocantur *cavallette*. Col. 474.

(9) Arabes

Another distinguishing mark and character is their having *on their heads as it were crowns like gold*; which is an allusion to the head-dress of the Arabians, (9) who have constantly worn turbants or mitres, and boast of having those ornaments for their common attire, which are crowns and diadems with other people. The *crowns* also signify the kingdoms and dominions which they should acquire. For, as Mr. Mede (1) excellently observes, ‘ No nation had ever
 ‘ so wide a command, nor ever were so many
 ‘ kingdoms, so many regions subjugated in so
 ‘ short a space of time. It sounds incredible,
 ‘ yet most true it is; that in the space of eighty
 ‘ or not many more years, they subdued and
 ‘ acquired to the diabolical kingdom of Mohammed Palestine, Syria, both Armenia’s,
 ‘ almost all Asia Minor, Persia, India, Egypt,
 ‘ Numidia, all Barbary even to the river Niger,
 ‘ Portugal,

(9) Arabes mitrati degunt. Plin. Nat. Hist. Lib. 6. Cap. 28. Sect. 32. Edit. Harduin. Hic mitra velatus Arabs. Claudian de Laud. Stil. l. 156. Pocockii Not. in Carm. Tograri Arab pag. ult.

(1) Nulli unquam genti tam late regnatum fuit, neque tam brevi temporis spatio unquam tot regna, tot regiones, sub jugum missa. Incredibile dictu, verissimum tamen est; Octogin-

ta, aut non multo plurium, annorum spatio subjugarunt illi et diabolico regno Muhammedis acquisiverunt Palæstinam, Syriam, Armeniam utramque, totam ferme Asiam minorem, Persiam, Indiam, Ægyptum, Numidiam, Barbariam totam ad Nigrum usque fluvium, Lusitaniam, Hispaniam. Neque hic stetit illorum fortuna, aut ambitio, donec et Italiæ magnam quoque partem adjecerint, ad

‘ Portugal, Spain. Neither did their fortune
 ‘ or ambition stop here, till they had added
 ‘ also a great part of Italy, as far as to the
 ‘ gates of Rome; moreover Sicily, Candia,
 ‘ Cyprus, and the other ilands of the Mediterra-
 ‘ nean sea. Good God! how great a tract of
 ‘ land! how many *crowns* were here! Whence
 ‘ also it is worthy of observation, that mention
 ‘ is not made here, as in the other trumpets,
 ‘ *of the third part*; forasmuch as this plague fell
 ‘ no less without the bounds of the Roman em-
 ‘ pire than within it, and extended itself even
 ‘ to the remotest Indies.’

They had also *faces as the faces of men, and
 hair as the hair of women*: and the Arabians
 wore their beards, or at least mustachoes, as
 men; while the hair of their heads was flowing
 or plaited like that of women; as (2) Pliny and
 other ancient authors testify. Another pro-
 perty

ad portas usque urbis Romæ;
 quinetiam Siciliam, Candiam,
 Cyprum, et reliquas maris Me-
 diterranei insulas. Deus bone,
 quantus hic terrarum tractus!
 quot hic *coronæ*! Unde dignum
 quoque observatu est, non hic,
 ut in cæteris tubis, *trientis* men-
 tionem fieri: siquidem non
 minus extra imperii Romani
 fines quam intra ipsum caderet
 hæc clades, ad extremos usque
 Indos sese porrectura. Mede

p. 468.

(2) Arabes mitrati degunt,
 aut intonso crine: barba abra-
 ditur, præterquam in superiore
 labro. Aliis et hæc intonsa.
 Plin. ibid. Plurimis crinis in-
 tonsus, mitrata capita, pars
 rafa in cutem barba. Solinus
 Cap. 33. p. 46. Edit. Salmasii.
 Crinitus quidam &c. Ammian.
 Marcell. Lib. 31. ubi notat
 Valesius, Talis erat habitus
 Saracenorum, ut docet Hiero-
 nymus

perty copied from Joel is their having *teeth as the teeth of lions*; that is strong to devour. So Joel describes the locusts (I. 6.) as *a nation, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion*: and it is wonderful how they bite and gnaw all things, as (3) Pliny says, even the doors of houses. They had also *breast-plates, as it were breast-plates of iron*: and the locusts have a hard shell or skin, which (4) hath been called their armour. This figure is designed to express the defensive, as the former was the offensive arms of the Saracens. *And the sound of their wings was as the sound of chariots of many horses running to battle*. Much the same comparison had been used by Joel, (II. 5.) *Like the noise of chariots on the tops of mountains shall they leap*: and (5) Pliny affirms, that they fly with so great a noise of their wings, that they may be taken for birds. Their *wings, and the sound of their wings*, denote the swiftness and rapidity of their conquests; and it is indeed astonishing, that in less than a century they erected an empire, which extended from India to Spain. More-

nymus in Vita Malchi, Ecce subito equorum camelorumque fessores Ismaëlitz irruunt, crinitis vittatisque capitibus &c: et Theodorus Mopsuestenus in caput X Hierimiæ, Saracenos ait

comam a fronte quidem detondere, retro autem intonsam demittere. &c. p. 654. Edit. Paris. 1681.

(3) omnia vero morfu erodentes, et fores quoque tectorum. Plin.

Moreover they are thrice compared unto *scorpions*, (ver. 3, 5, 10.) and *bad stings in their tails like unto scorpions*; that is they should draw a poisonous train after them, and wherever they carried their arms, there also they should distil the venom of a false religion. It is farther added (ver. 11.) that *they had a king over them*; the same person should exercise temporal as well as spiritual sovranty over them; and the caliphs were their emperors, as well as the heads of their religion. The king is the same as the *star* or *angel of the bottomless pit*, whose name is *Abaddon* in Hebrew, and *Apollyon* in Greek, that is *the destroyer*. Mr. Mede (6) imagines, that this is some allusion to the name of *Obodas*, the common name of the kings of that part of Arabia from whence Mohammed came, as *Pharoah* was the common name of the kings of Egypt, and *Cæsar* of the emperors of Rome: and such allusions are not unusual in the stile of scripture. However that be, the name agrees perfectly well with Mohammed and the caliphs his successors, who were the authors of all those

Plin. Nat. Hist. Lib. 11. Cap.
29. Sect. 35. Edit. Harduin.

(4) Claudian. Epigram. 32.
De Locustâ: Fragmentum.

—cognatus dorso durescit
amictus.

Armavit natura cutem.

(5) tanto volant pennarum
stridore, ut aliæ alites cre-
dantur. Plin. ibid.

(6) Mede, ibid. p. 470.

(6) Vergiliarum

those horrid wars and desolations, and openly taught and professed that their religion was to be propagated and established by the sword.

One difficulty, and the greatest of all, remains yet to be explained; and that is the period of *five months* assigned to these locusts, which being twice mentioned, merits the more particular consideration. They *tormented men five months*, (ver. 5.) and again (ver. 10.) *their power was to hurt men five months*. It is said without doubt in conformity to the type; for locusts (7) are observed to live about *five months*, that is from April to September. Scorpions too, as (8) Bochart asserts, are noxious for no longer a term, the cold rendering them torpid and inactive. But of these locusts it is said, not that their duration or existence was only for *five months*, but their *power of hurting and tormenting men* continued *five months*. Now these months may either be months commonly so taken; or prophetic months, consisting each of

30

(7) Vergiliarum exortu parere, [Circa Maii Nonas] deinde ad Canis ortum obire, [Circa XV. Calendas Augusti] et alias renasci. Plin. Nat. Hist. Lib. 11. Cap. 29. Sect. 35. Edit. Hard. Locustæ vere natæ sub finem æstatis obeunt, nec supra quinque menses vivere solent. Bochart. Hieroz. Part.

Post. Lib. 4. Cap. 8. Col. 495.

(8) Nec frustra est, quod mysticis locustis, quæ scorpionum caudas habent, non datur potestas nocendi hominibus, nisi per menses quinque. Quippe ut locustæ, ita nec scorpiones diutius nocent. Nam per frigora torpent, nec quidquam ab iis est periculi. Bochart. ibid. Lib.

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30 days, as St. John reckons them, and so making 150 years at the rate of each day for a year; or the number being repeated twice, the sums may be thought to be doubled, and *five months* and *five months* in prophetic computation will amount to 300 years. If these months be taken for common months, then, as the natural locusts live and do hurt only in the five summer-months, so the Saracens, in the five summer-months too, made their excursions, and retreated again in the winter. It appears that this was their usual practice, and particularly when (9) they first besieged Constantinople in the time of Constantine Pogonatus. For “from the month
“ of April till September, they pertinaciously
“ continued their siege, and then despairing of
“ success, departed to Cyzicum, where they
“ wintered, and in spring again renewed the
“ war: and this course they held for seven years,
“ as the Greek annals tell us.” If these months be taken for prophetic months or 150 years,
it

Lib. 4. Cap. 29. Col. 640.

(9) Howel's Hist. of the World. Part. 3. Chap. 4. Sect. 7. p. 288.—απο μηνος Απριλλιος εις Σεπτεμβριον. και υποστρεψαντες εν Κυζικω, ταυτην παραλαμβάνουσι, και χειμαζουσιν εκει. και κατα παρ' ομοιωσ επιλεμμεν μετα των χριστιανων, επι επτα ετη.—ab Aprili usque ad Septembrem mensem.

Inde barbari revertentes Cyzicum occupaverunt, atque ibi hyemaverunt: et vere rursum Christianis bellum fecerunt. Hoc modo septem annos se gesserunt. Cedreni Hist. Compend. p. 437. Edit. Paris. p. 345. Edit. Venet. Vide etiam Theophanis Chronograph. p. 294. Edit. Paris. p. 234. Edit. Venet.

(1) Prideaux

it was within that space of time that the Saracens made their principal conquests. Their empire might subsist much longer, but their *power of hurting and tormenting men* was exerted chiefly within that period. Read the history of the Saracens, and you will find that their greatest exploits were performed, their greatest conquests were made, between the (1) year 612 when Mohammed first *opened the bottomless pit*, and began publicly to teach and propagate his imposture, and the year 762 when the caliph Almanfor built Bagdad, to fix there the seat of his empire, and called it *the city of peace*. Syria, Persia, India, and the greatest part of Asia; Egypt, and the greatest part of Africa; Spain, and some parts of Europe, were all subdued in the intermediate time. But when the caliphs, who before had removed from place to place, fixed their habitation at Bagdad, then the Saracens ceased from their excursions and ravages like locusts, and became a settled nation; then they made no more such rapid and amazing conquests as before, but only engaged in common and ordinary wars like other nations; then

(1) Prideaux Life of Mahomet. p. 14. 8th Edit. Elmacini. Hist. Saracen. Lib. 1. Cap. 1. p. 3. & Lib. 2. Cap. 3. p. 102. Abul-Pharajii Hist. Dyn. 9. p.

141. Vers. Pocockii. Blair's Chronol. Tab. N^o 36. Part. 2d.

(2) Elmacini Hist. Saracen, Lib. 2. Cap. 3. p. 101. Blair ibid.

(3) Sir

then their power and glory began to decline, and their empire by little and little to moulder away; then they had no longer, like the prophetic locusts, *one king over them*, Spain (2) having revolted in the year 756, and set up another caliph in opposition to the reigning house of Abbas. If these months be taken doubly, or for 300 years, then according to (3) Sir Isaac Newton, "the whole time that the caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz. from the year 637 to the year 936 inclusive;" when (4) their empire was broken and divided into several principalities or kingdoms. So that let these *five months* be taken in any possible construction, the event will still answer, and the prophecy will still be fulfilled; tho' the second method of interpretation and application appears much more probable than either the first or the third.

In the conclusion it is added, (ver. 12.) *One woe is past, and behold there come two woes more hereafter.* This is added not only to distinguish the woes, and to mark more strongly each period, but

(3) Sir Isaac Newton on the Apoc. Chap. 3. p. 305. See likewise p. 91. of Mr. Jackson's Address to the Deists: wherein are some pertinent observations concerning the completion of this and the succeeding Woe.
(4) Elmacin. Lib. 3. Cap. 1. p. 203. Blair's Tab. N^o 39.
(5) Daubuz.

but also to suggest that some time will intervene between this first woe of the Arabian locusts, and the next of the Euphratéan horsemen. The similitude between the locusts and Arabians is indeed so great that it cannot fail of striking every curious observer: and a farther resemblance is (5) noted by Mr. Daubuz, that
 “ there hath happened in the extent of this
 “ torment a coincidence of the event with the
 “ nature of the locusts. The Saracens have made
 “ inroads into all those parts of Christendom
 “ where the natural locusts are wont to be seen
 “ and known to do mischief, and no where else:
 “ And that too in the same proportion. Where
 “ the locusts are seldom seen, there the Saracens
 “ cens stayed little: where the natural locusts
 “ are often seen, there the Saracens abode most;
 “ and where they breed most, there the Saracens
 “ had their beginning, and greatest power. This
 “ may be easily verified by history.”

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And

(5) Daubuz. p. 409.

(6) Elmacini

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast plates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and

stone, and of wood : which neither can see, nor hear, nor walk :

21 Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

At the founding of the sixth trumpet (ver. 13, 14, 15.) a voice proceeded *from the four horns of the golden altar*, (for the scene was still in the temple) ordering the angel of the sixth trumpet to loose the four angels which were bound in the great river Euphrates ; and they were loosed accordingly. Such a voice proceeding *from the four horns of the golden altar* is a strong indication of the divine displeasure ; and plainly intimates that the sins of men must have been very great, when the altar, which was their sanctuary and protection, called aloud for vengeance. *The four angels* are the four sultanies or four leaders of the Turks and Othmans. For there were four principal sultanies or kingdoms of the Turks, bordering upon the river Euphrates: (6) one at Bagdad founded by Togrul Beg, or Tangrolipix as he is more usually called, in the year 1055 : another at Damascus founded by

(6) Elmacini. Hist. Saracen. Cosm. B. 3. p. 726. Edit. 1703.
Lib. 3. Cap. 7 & 8. p. 271 & Introd. to the Hist. of Asia.
284. Edit. Erpenii. Heylin's Chap. 11. Sect. 2. & 3. Sandy's
Travels,

by Tagjuddaulas or Ducas in the year 1079: a third at Aleppo founded by Sjarfuddaulas or Melech in the same year 1079: and the fourth at Iconium in Asia Minor founded by Sedyduddaulas or Cutlu Muses, or his son, in the year 1080. These four sultanies subsisted several years afterwards; and the sultans were *bound* and restrained from extending their conquests farther than the territories and countries adjoining to the river Euphrates, primarily by the good providence of God, and secondarily by the croisades or expeditions of the European Christians into the holy land in the latter part of the eleventh, and in the twelfth and thirteenth centuries. Nay the European Christians took several cities and countries from them, and confined them within narrower bounds. But when an end was put to the croisades, and the Christians totally abandoned their conquests in Syria and Palestine, as they did in the latter part of the thirteenth century; then *the four angels on the river Euphrates were loosed*. Soliman Shah (7) the first chief and founder of the Othman race, retreating with his three sons from Jingiz Chan and the Tartars, would have passed the river Euphrates, but

Travels. B. 1. p. 34. 7th. Edit. belot. Bib. Orient. p. 822,
(7) Pocockii Supplem. Abul- 694, &c.
Pharaj. Hist. p. 41, 42, Her-

but was unfortunately drowned, the time of *loosing the four angels* being not yet come. Discouraged at this sad accident, two of his sons returned to their former habitations: but Ortogrul the third, with his three sons Condoz, Sarubani, and Othman, remained some time in those parts, and having obtained leave of Aladin the sultan of Iconium, he came with four hundred of his Turks, and settled in the mountains of Armenia. From thence they began their excursions; and the other Turks associating with them, and following their standard, they gained several victories over the Tartars on one side, and over the Christians on the other. Ortogrul (8) dying in the year 1288, Othman his son succeeded him in power and authority; and in the year 1299, as some say with the consent of Aladin himself, he was proclaimed sultan, and founded a new empire; and the people afterwards, as well as the new empire, were called by his name. For tho' they disclaim the name of *Turks*, and assume that of *Othmans*, yet nothing is more certain, than that they are a mixt multitude, the remains

(8) Pocock ibid. Herbelot, p. 694, 697.

43. Herbelot p. 693. A. H. 758. capit Decem. 25. 1356. Pocockii Index.

(9) Pocockii Supplem. p.

(1) Leunclav. Pandect. Hist. Turc.

mains of the four sultanies above mentioned, as well as the descendents particularly of the house of Othman.

In this manner and at this time *the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men*, that is as before, the men of the Roman empire, and especially in Europe the third part of the world. The Latin or western empire was broken to pieces under the four first trumpets; the Greek or eastern empire was cruelly hurt and tormented under the fifth trumpet; and here under the sixth trumpet it is to be slain and utterly destroyed. Accordingly all Asia Minor, Syria, Palestine, Egypt, Thrace, Macedon, Greece, and all the countries, which formerly belonged to the Greek or eastern Cæsars, the Othmans have conquered, and subjugated to their dominion. They first (9) passed over into Europe in the reign of Orchan their second emperor, and in the year 1357; they (1) took Constantinople in the reign of Mohammed their seventh emperor, and in the year 1453; and in time all the remaining parts of

Turc. Cap. 129. p. 448. Edit. Paris. p. 339. Edit. Venet. Pocock. Sect. 9. p. 103. Savage's Abridg-
ibid. p. 47. Herbelot, p. 615. ment, of Knolles and Rycaut,
Prince Cantemir's Hist of the Vol. 1. p. 180, &c.

of the Greek empire shared the fate of the capital city. The last of their conquests were (2) Candia or the ancient Crete in 1669, and Camenec in 1672. For the execution of this great work it is said that they *were prepared for an hour, and a day, and a month, and a year*; which will admit either of a literal or a mystical interpretation; and the former will hold good, if the latter should fail. If it be taken literally, it is only expressing the same thing by different words, as *peoples and multitudes and nations and tongues* are jointly used in other places; and then the meaning is, that they were prepared and ready to execute the divine commission at any time or for any time, any *hour*, or *day*, or *month*, or *year*, that God should appoint. If it be taken mystically, and the *hour*, and *day*, and *month*, and *year* be a prophetic *hour*, and *day*, and *month*, and *year*, then a *year* (according to St. John's, who follows herein Daniel's computation) consisting of 360 days is 360 years, and a *month* consisting of 30 days is 30 years, and a *day* is a year, and an *hour* in the same proportion is 15 days; so that the whole period of the Othmans *slaying the third part of*
men,

(2) Prince Cantemir, B. 3. 16. p. 265. Savage, *ibid.* Vol. Chap. 12. Sect. 8. p. 262. Sect. 2. p. 192, & 200.

(3) Prince

men, or subduing the Christian states in the Greek or Roman empire, amounts to 391 years and 15 days. Now it is wonderfully remarkable, that the first conquest mentioned in history, of the Othmans over the Christians, was (3) in the year of the Hegira 680 and the year of Christ 1281. For Ortogrul “ in that year (according to the accurate historian Saadi) crowned his victories with the conquest of the famous city of Kutahi upon the Greeks.” Compute 391 years from that time, and they will terminate in the year 1672: and in that year, as it was hinted before, Mohammed the fourth (4) took Cameniec from the Poles, “ and forty eight towns and villages in the territory of Cameniec were delivered up” to the sultan upon the treaty of peace. Whereupon Prince Cantemir hath made this memorable reflection, “ This was the last victory by which any advantage accrued to the Othman state, or any city or province was annexed to the ancient bounds of the empire.” Agreeably to which observation, he hath intitled the former part of his history *of the growth of the Othman empire*, and the following part *of the decay of the*

(3) Prince Cantemir's Hist. B. 3. Chap. 12. Sect. 18, 19.
B. 1. Chap. 2. Sect. 5. p. 10. p. 265.

(4) Prince Cantemir's Hist.

(5) λεγεται

the Othman empire. Other wars and slaughters, as he says, have ensued. The Turks even besieged Vienna in 1683; but this exceeding the bounds of their commission, they were defeated. Belgrade and other places may have been taken from them, and surrendered to them again: but still they have subdued no new state or potentate of Christendom now for the space of between 80 and 90 years; and in all probability they never may again, their empire appearing rather to decrease than increase. Here then the prophecy and the event agree exactly in the period of 391 years; and if more accurate and authentic histories of the Othmans were brought to light, and we knew the very day wherein Kutahi was taken as certainly as we know that wherein Cameniec was taken, the like exactness might also be found in the 15 days. But tho' the time be limited for the Othman's *slaying the third part of men*, yet no time is fixed for the duration of their empire; only this second woe will end, when the third woe, (XI. 14.) or the destruction of the beast, shall be at hand.

A description is then given (ver. 16, 17, 18, 19.)

(5) λεγεται δε γενεσθαι κ. τ. λ.
 Quadraginta myriades homi-
 num dicuntur tunc temporis in

exercitu regis fuisse—classis
 regiae, in qua erant triremes tri-
 ginta, naves minores ducentae.
 Laonicus

19.) of the forces, and of the means and instruments, by which the Othmans should effect the ruin of the eastern empire. Their armies are described as very numerous, *myriads of myriads*; and who knoweth not what mighty armies the Othman emperors have brought into the field? When Mohammed the second besieged Constantinople, he had (5) about four hundred thousand men in his army, besides a powerful fleet of thirty larger and two hundred lesser ships. They are described too chiefly as *horsemen*; and so they are described both by Ezekiel and by Daniel, as there was occasion to observe in the last dissertation upon Daniel: and it is well known, that their armies consisted chiefly of cavalry, especially before the order of Janizaries was instituted by Amurath the first. The Janizaries may be the guard of the court, but the Timariots, or horsemen holding lands by serving in the wars, are the strength of the government: and these, as Heylin (6) affirms, are in all accounted between seven and eight hundred thousand fighting men; some say that they are a million; and besides these, there are Spahi's and other horsemen in the emperor's pay.

In

Laonicus Chalcocondylas de rebus Turcicis. Lib. 8. p. 203. Edit. Paris. p. 158. Edit. Venet. (6) Heylin's Cosm. B. 3. p. 729. Edit. 1703. Sandys's Travels. B. 1. p. 38. 7th Edit.

(7) Daubuz.

In the vision, that is in appearance, and not in reality, they had breast-plates of fire, and of jacinth or hyacinth, and brimstone. The color of fire is red, of hyacinth blue, and of brimstone yellow: and this, as Mr. Daubuz (7) observes, "hath a littoral accomplishment; for the "Othmans, from the first time of their appearance, have affected to wear such warlike "apparel of scarlet, blue, and yellow." Of the Spahi's particularly some have red, and some have yellow standards, and others red or yellow mixt with other colors. In appearance too the heads of the horses were as the heads of lions, to denote their strength, courage, and fierceness; and out of their mouths issued fire, and smoke, and brimstone. A manifest allusion to great guns and gun-powder, which were invented under this trumpet, and were of such signal service to the Othmans in their wars. For by these three was the third part of men killed, by these the Othmans made such havoc and destruction in the Greek or eastern empire. Amurath the
 second

(7) Daubuz. p. 444. See too Rycaut's Present State of the Othman Empire. B. 3. Chap. 3. Tournefort's Voyage, Vol. 2. Lett. 1. p. 36, &c.

(8) Chalcocond. ibid. Lib. 7.

(9) τηλεβολας ποιημενος μεγισ-
 τος κ. τ. λ. Bombardæ fieri cu-

ravit maximas, quantas novimus ea tempestate nunquam extitisse.—Tanta hujus bombardæ magnitudo extitit, ut a septuaginta jugis boum et a viris bis mille trahenda fuerit.—Bombardæ, quas rex habebat, duæ maximæ, emittebant lapidem

second (8) broke into Peloponnesus, and took several strong places by the means of his artillery. But his son Mohammed at the siege of Constantinople (9) employed such great guns, as were never made before. One is described to have been of such a monstrous size, that it was drawn by seventy yoke of oxen and by two thousand men. There were two more, each of which discharged a stone of the weight of two talents. Others emitted a stone of the weight of half a talent. But the greatest of all discharged a ball of the weight of three talents, or about three hundred pounds; and the report of this cannon is said to have been so great, that all the country round about was shaken to the distance of forty furlongs. For forty days the wall was battered by these guns, and so many breaches were made, that the city was taken by assault, and an end put to the Grecian empire.

Moreover *they had power to do hurt by their tails, as well as by their mouths, their tails being like*

pidem qui appendebat talenta duo.—Hæ emittebant lapidem cujus pondus erat dimidium talentum.—Bombarda maxima torquebat globum, cujus pondus continebat tria circiter talenta.—Bombardæ hujus tonitru tantum esse traditum est, ut

finitima regio usque ad quadraginta stadia concuteretur.—Jam quadraginta diebus murus bombardis fortiter quassatus erat. &c. Chalcocond. ibid. Lib. 8. p. 203, 204. Edit. Paris. p. 158, 159. Edit. Venet.

like unto serpents, and having heads. In this respect they very much resemble *the locusts*; only the different tails are accommodated to the different creatures, the tails of *scorpions* to *locusts*, the tails of *serpents* with an head at each end to *horses*. By this figure it is meant, that the Turks draw after them the same poisonous train as the Saracens; they profess and propagate the same imposture; they do hurt not only by their conquests, but also by spreading their false doctrine; and wherever they establish their dominion, there too they establish their religion. Many indeed of the Greek church remained, and are still remaining among them; but they are (1) made to pay dearly for the exercise of their religion; are subjected to a capitation-tax, which is rigorously exacted from all above fourteen years of age; are burdened besides with the most heavy and arbitrary impositions upon every occasion; are compelled to the lowest and most servile drudgery; are abused in their persons, and robbed of their property; have not only the mortification of seeing some of their friends and kindred daily apostatize to the ruling religion, but had even their children taken from them to be educated therein, of whom the

(1) See Smith's and Rycaut's accounts of the Greek church.

(2) Vitring.

the more robust and hardy were trained up to the soldiery, the more weakly and tender were castrated for the seraglio: but notwithstanding these persecutions and oppressions some remains of the Greek church are still preserved among them, as we may reasonably conclude, to serve some great and mysterious ends of providence.

But tho' the Greek church was thus ruined and oppressed, *the rest of men* (ver. 20, 21.) *who were not killed by these plagues*, the Latin church which pretty well escaped these calamities, yet repented not of the works of their hands, that they should not worship devils, δαιμόνια demons or second mediatory Gods, as it hath largely been shewn before, saints and angels, and idols of gold and silver and brass and stone and wood. From hence it is evident, that these calamities were inflicted upon the Christians for their idolatry. As the eastern churches were first in the crime, so they were first likewise in the punishment. At first they were visited by the plague of the Saracens, but this working no change or reformation, they were again chastised by the still greater plague of the Othmans; were partly overthrown by the former, and were entirely ruined by the latter. What churches were then remaining, which were guilty of the like idolatry, but the western, or those

those in communion with Rome? And the western were not at all reclaimed by the ruin of the eastern, but persisted still in the worship of saints, and (what is worse) the worship of images, *which neither can see, nor hear, nor walk*: and the world is witness to the completion of this prophecy to this day. *Neither repented they of their murders, their persecutions and inquisitions, nor of their sorceries, their pretended miracles and revelations, nor of their fornication, their public stews and uncleanness, nor of their thefts, their exactions and impositions on mankind: and they are as notorious for their licentiousness and wickedness, as for their superstition and idolatry.* As they therefore refused to take warning by the two former woes, the third woe, as we shall see, will fall with vengeance upon them.

C H A P. X.

1 **A**ND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,

3 And

3 And cried with a loud voice, as *when* a lion roreth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth as sweet as hony.

10 And I took the little book out of the angels hand, and ate it up; and it was in my mouth sweet as hony: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

St. John, in the conclusion of the last chapter, having touched upon the corruption of the western church, proceeds now to deliver some prophecies relating to this lamentable event. But before he enters upon this subject, he (and the church in him) is prepared for it by an august and consolatory vision. *Another mighty angel came down from heaven*, (ver. 1.) described somewhat like the angel in the three last chapters of Daniel, and in the first chapter of the Revelation. *He had in his hand* (ver. 2.) *a little book*, βιβλαριδιον *a little book* or codicil different from the βιβλιον or *book* mentioned before: and it was *open*, that all men might freely read and consider it. It was indeed a codicil to the larger

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larger book, and properly cometh under the sixth trumpet, to describe the state of the western church after the description of the state of the eastern: and this is with good reason made a separate and distinct prophecy, on account of the importance of the matter, as well as for engaging the greater attention. *He set his right foot upon the sea, and his left foot on the earth,* to show the extent of his power and commission: and when he had cried aloud, (ver. 3.) *seven thunders uttered their voices.* St. John would have written down (ver. 4.) *those things which the seven thunders uttered,* but was forbidden to do it. As we know not the subjects of *the seven thunders*, so neither can we know the reasons for suppressing them: but it may be conceived, that some things might be proper to be revealed to the apostle, and yet not to be communicated to the church. By these *seven thunders* (2) Vitringa understands the seven great croisades or expeditions of the western Christians for the conquest of the holy land, and Daubuz the seven kingdoms which received and established the protestant reformation by law. But doth it not favor rather of vanity and presumption than of knowlege and wisdom, to pretend to conjecture what

(2) Vitring. in locum. p. 431. Daubuz, p. 469.

(3) Mr.

what they are, when the Holy Spirit hath purposely concealed them? Then the angel (ver. 5, 6, 7.) *lifted up his band to heaven*, like the angel in Daniel, (XII. 7.) *and swore by him that liveth for ever and ever*, the great creator of all things, *ὅτι χρόνος ἐστὶν ἐτι*, *that the time shall not be yet*, but it shall be in the days of the seventh trumpet, *that the mystery of God shall be finished*, and the glorious state of his church be perfected, agreeably to the good things which he hath promised, *ὡς εὐαγγελιστὴς*, *to his servants the prophets*. This is said for the consolation of Christians, that tho' the little book describes the calamities of the western church, yet they shall all have a happy period under the seventh trumpet. St. John is then ordered (ver. 8, 9, 10.) *to eat the little book*, as Ezekiel (III. 3.) did upon a like occasion: and he *ate it up*; he thoroughly considered, and digested it; and found it to be, as he was informed it would be, *sweet as honey in his mouth*, but *bitter in his stomach*. The knowlege of future things at first was pleasant, but the sad contents of the little book afterwards filled his soul with sorrow. But these contents were not to be *sealed up* like those of the seven thunders; this little book was to be published (ver. 11.) as well as the larger book of the Apocalyps; and as it concerned

kings

kings and nations, so it was to be made public for their use and information.

C H A P. XI.

1 **A**ND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give *power* unto my two witnessess, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their pro-

phesy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoyce over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the spirit of life from God entered into them: and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither.

And

And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past, *and* behold, the third woe cometh quickly.

In the former part of this chapter, from the first verse to the fourteenth, are exhibited the contents of this little book. St. John is commanded (ver. 1.) to *measure* the inner court, *the temple of God, and the altar, and them who worship therein*, to show that during all this period there were some true Christians, who conformed to the rule and measure of God's word. This measuring might allude more particularly to the Reformation from popery, which fell out under this sixth trumpet ; and one of the moral causes of it was the Othmans taking of Constantinople, whereupon the Greeks flying from their own country, and bringing their books with them into the more western parts of Europe, proved the happy occasion of the revival of learning ; as the revival of learn-

ing opened mens eyes, and proved the happy occasion of the Reformation. But tho' *the inner court*, which includes the smaller number, was *measured*, yet *the outer court*, which implies the far greater part, was *left out* (ver. 2.) and rejected, as being in the possession of Christians only in name, but *Gentiles* in worship and practice, who profaned it with heathenish superstition and idolatry: *and they shall tread under foot the holy city*, they shall trample upon, and tyrannize over the church of Christ, for the space of *forty and two months*.

At the same time God should raise up some true and faithful *witnesses* (ver. 3.) to preach and protest against these innovations and corruptions of religion; for there were protestants long before ever the name came into use. Of these witnesses there should be, tho' but a small, yet a competent number; and it was a sufficient reason for making them *two witnesses*, because that is the number required by the law, and approved by the gospel, (Deut. XIX. 15. Mat. XVIII. 16.) *In the mouth of two witnesses shall every word be established*: and upon former occasions two have often been joined in commission, as Moses and Aaron in Egypt, Elijah and Elisha in the apostasy of the ten tribes, and Zerubbabel and Joshua after the Babylonish captivity,

captivity, to whom these witnesses are particularly compared. Our Saviour himself sent forth his disciples (Luke X. 1.) *two and two*: and it hath been observed also, that the principal reformers have usually appeared as it were in pairs, as the Waldenses and Albigenes, John Hufs and Jerome of Prague, Luther and Calvin, Cranmer and Ridley, and their followers. Not that I conceive, that any two particular men, or two particular churches, were intended by this prophecy; but only it was meant in the general, that there should be some in every age, tho' but few in number, who should bear witness to the truth, and declare against the iniquity and idolatry of their times. They should not be discouraged even by persecution and oppression, but tho' *clothed in sackcloth*, and living in a mourning and afflicted state, should yet *prophesy*, should yet preach the sincere word of God, and denounce the divine judgments against the reigning idolatry and wickedness: and this they should continue to do, as long as the grand corruption itself lasted, for the space of *a thousand two hundred and threescore days*. It is the same space of time with *the forty and two months* before mentioned. For *forty and two months*, consisting each of thirty days, are equal to *a thousand two hundred and threescore days*, or *years* in the prophetic stile:
and

and a thousand two hundred and threescore years, as we have seen before in Daniel, and shall see hereafter in the Revelation, is the period assigned for the tyranny and idolatry of the church of Rome.

A character is then given of these witnesses, and of the power and effect of their preaching. *These are the two olive trees, and the two candlesticks standing before the God of the earth,* (ver. 4.) that is, they are like Zerubbabel and Joshua, (Zech. IV.) the great instructors and inlightners of the church. *Fire proceedeth out of their mouth, and devoureth their enemies,* (ver. 5.) that is they are like unto Moses and Elijah, (Num. XVI. 2 Kings I.) who called for fire upon their adversaries. But their fire was real, this is symbolical, and *proceedeth out of the mouth* of the witnesses, denouncing the divine vengeance on the corrupters and opposers of true religion; much in the same manner as it was said to Jeremiah (V. 14.) *I will make my words in thy mouth fire, and this people wood, and it shall devour them.* *These have power to shut heaven, that it rain not in the days of their prophecy,* (ver. 6.) that is, they are like Elijah, who foretold a want of rain in the days of Ahab, (1 Kings XVII. 1. Jam. V. 17.) *and it rained not on the earth by the space of three years and six months,* which, mystically understood,

understood, is the same space of time as *the forty and two months*, and *the thousand two hundred and threescore days*, which are allotted for the prophesying of the witnesses. During this time the divine grace, and protection, and blessing shall be withheld from those men, who neglect and despise their preaching and doctrine. *They have also power over the waters to turn them to blood, and to smite the earth with all plagues, as often as they will*, that is they are like Moses and Aaron, who inflicted these plagues on Egypt: and they may be said to *smite the earth with the plagues* which they denounce, for in scripture-language the prophets are often said to do those things, which they declare and foretel. But it is most highly probable, that these particulars will receive a more literal accomplishment, when the plagues of God and the vials of his wrath (Chap. XVI.) shall be poured out on men, in consequence of their having so long resisted the testimony of the witnesses. Their cause and the cause of truth will finally be avenged on all their enemies.

Next after this description of the power and office of the witnesses, follows a prediction of those things, which shall befall them at the latter end of their ministry: and their passion, and death, and resurrection, and ascension
are

are copied from our Saviour's, who is emphatically stiled (III. 14.) *the faithful and true witness*; but with this difference, that his were real, theirs are figurative and mystical. *And when they shall have finished, ὅταν τελώσωσι, when they shall be about finishing their testimony, (ver. 7.) the beast that ascendeth out of the abyss, the tyrannical power of Rome, of which we shall hear more hereafter, shall make war against them, and shall overcome them, and kill them. The beast indeed shall make war against them all the time that they are performing*

(3) Mr. Mann, the late learned Master of the Charterhouse, in some manuscript notes upon Vitringa's book on the Revelation, communicated to me by my friend Dr. Jortin, hath the following to prove that not Jerusalem, but Rome was intended in this place. Rev. XI. 8. *The great city which spiritually is called Sodom and Egypt, where their Lord was crucified.* 1. " Jerusalem in ver. 2. of this very chapter, is called the holy city: can it be in so few periods intended under the names of Sodom and Egypt?

2. " The holy city, or Jerusalem ver. 2. was to be wasted and trod under foot by the Gentiles for 42 months: the two witnesses were to prophesy the same space of time: how then should their carcases ly in

" the street of Jerusalem so wasted?

3. " Jerusalem in this book is four times called the Holy City, never the Great (unless it be here meant) The Great City is twelve times repeated only of Babylon, i. e. Rome: is it probable it should be here used of Jerusalem?

4. " In ver. 13. at the revival of the two witnesses after lying dead three days and a half, the tenth part of the city fell: but in ver. 2. Jerusalem is already wasted, and not supposed to be rebuilt; and therefore incapable of being so damaged.

5. " And were Jerusalem rebuilt, the enemies of Christ out of all people, tongues, and nations (ver. 9.) would not assemble there, nor the beast expose the slain witnesses but in his own capital.

1. " Object.

forming their ministry; but *when they shall be near finishing it, he shall so make war against them, as to overcome them, and kill them.* They shall be subdued and suppressed, be degraded from all power and authority, be deprived of all offices and functions, and be politically dead, if not naturally so. In this low and abject state they shall lie some time (ver. 8.) *in the street of the great city, in some conspicuous place within the jurisdiction of (3) Rome, which spiritually is called Sodom for corruption of manners, and Egypt*

1. " Object. There are two
" characteristics assigned, which
" fit Jerusalem only, That it is
" spiritually or figuratively cal-
" led Sodom and Egypt; as
" Jerusalem is compared to
" Sodom, Isa. I. 10. and III. 9.
" (of Egypt no instance.)

1. " Answ. That Capernaum (Matt. XI. 23, 24.) is
" likewise compared to Sodom
" by Christ; and so is any city
" that shall reject the Gospel.
" Matt. X. 15. Whence Tertullian (adv. Jud. c. 9.) observes of this very name, Nec hoc novum Scripturis divinis, figurate uti translatione nominum, ex comparatione criminum. So Rome might be called Sodom for lewdness, and Egypt for the oppression of God's people.

2. " Object. The second
" characteristic, where also our
" Lord was crucified, deter-

" mines the place to Jerusalem beyond all possibility of
" doubting.

2. " Answer. Mills says, The Text should be read, Ο πρὸς τὸν Κύριον ἀνὴρ ἐσταυρώθη, where their Lord was crucified, or had been crucified; yet indeed without making any great difference to the literal sense. But why may not this expression be used figuratively as well as the preceding? why may not the Lord of the two witnesses be spiritually crucified, where they are spiritually slain? St. Paul to the Galatians uses this expression figuratively 3 or 4 times: The Ep. to the Hebr. VI. 6. uses it figuratively, and perhaps in the very sense it may bear here. Tho it is capable too of another, which is authorized by Christ himself, for Matth. " X.

Egypt for tyranny and oppression of the people of God, *where also our Lord was crucified* spiritually, being crucified afresh in the sufferings of his faithful martyrs. Nay to show the greater indignity and cruelty to the martyrs, *their dead bodies* shall not only be publicly exposed, (ver. 9.) but they shall be denied even the common privilege of burial: and their enemies *shall rejoice and insult over them*, (ver. 10.) and *shall send mutual presents and congratulations one to another*, for their deliverance from these tormenters, whose life and doctrine were a continual reproach to them. But *after three days and a half*, (ver. 11.) that is in the prophetic stile *after three years and a half*, for no less time is requisite for all these transactions, they shall be raised again by *the spirit of God*, and (ver. 12.) shall *ascend up to heaven*; they shall not only be restored to their pristine state, but shall be farther promoted to dignity and honor; and that by *a great voice from heaven*, by the voice of public authority. *At the same hour there shall be a great earthquake*, there shall be great commotions in the world; *and the tenth part of the city shall fall*, as an omen

“ X. and XXV. and Acts IX.
 “ 4. 5. he declares himself to
 “ suffer, what is done to his
 “ followers. In that Great
 “ City therefore, which was

“ drunk with the blood of the
 “ saints, and the martyrs of
 “ Jesus, Ch. XVII 6. Jesus
 “ himself might be said to be
 “ crucified.

(4) Fox

omen and earnest of a still greater fall; *and seven thousand names of men*, or seven thousand men of name, *shall be slain*; and the remainder in their fright and fear shall acknowlege the great power of God.

Some interpreters are of opinion, that this prophecy of *the death and resurrection of the witnesses* received its completion (4) in the case of John Hufs and Jerome of Prague, who were *two faithful witnesses* and martyrs of the blessed Jesus. It is very well known, that they were condemned to death, and afterwards burnt for heresy by the council of Constance. Which council sitting about *three years and a half*, from November 1414 to April 1418, their *bodies* may that time be said to have lain *unburied, in the street of the great city*, in Constance where was the greatest assembly not only of bishops and cardinals, but likewise of embassadors, barons, counts, dukes, princes, and the emperor himself. But after the council was dissolved, these two preachers were restored as it were to life in their disciples and followers, who propagated the same doctrines, and maintained them by force of arms,

and

(4) Fox & Vitring. p. 487, &c. Vide etiam Frid. Spanheimii Hist. Christ. Sec. XV. Cap. 6, 7. Histoire du Concile de Constance, par Jaques Len-

fant Voltaire's General History and State of Europe, Part. 2. and Annals of the Empire, Vol. 2.

(5) Bright-

and vanquished the Imperialists in several battles. It was truly said to them *Come up hither*, when they were invited to the council of Basil with a promise of redress of grievances: but the council having dealt fraudulently with them, they broke out again into open rebellion, *and the tenth part of the city fell*, the kingdom of Bohemia revolted, and fell alike from its obedience to the pope and emperor.

Others refer this prophecy to (5) the protestants of the league of Smalcald, who were entirely routed by the emperor Charles V in the battle of Mulberg on the 24th of April 1547; when the two great champions of the protestants, John Frederic, elector of Saxony, was taken prisoner, and the Landgrave of Hesse was forced to surrender himself, and to beg pardon of the emperor. Protestantism was then in a manner suppressed, and the mass restored. The witnesses were *dead, but not buried*; and the papists *rejoiced over them, and made merry and sent gifts one to another*. But this joy and triumph of theirs were of no very long continuance; for in the space of about *three years and a half*, the protestants were *raised again* at Magdeburg, and
defeated,

(5) Brightman and Vitring. &c. Voltaire's *Annals of the*
p. 493, &c. See also Sleidan's *Empire*, Vol. 2.
Hist. of the Reformation, B. 19,

(6) Vitring.

defeated, and took the duke of Mecklenburg prisoner in December 1550. From that time their affairs changed for the better almost every day; success attended their arms and counsels; and the emperor was obliged by the treaty of Passau to allow them the free exercise of their religion, and to readmit them into the imperial chamber, from which they had ever since the victory of Mulburg been excluded. Here was indeed *a great earthquake*, a great commotion; in which many *thousands were slain*; and *the tenth part of the city fell*, a great part of the German empire renounced the authority, and abandoned the communion of the church of Rome.

Some again may think this prophecy very applicable to (6) the horrid massacre of the protestants at Paris, and in other cities of France, begun on the memorable eve of St. Bartholomew's day 1572. According to the best authors, there were slain thirty or forty thousand hugonots in a few days; and among them without doubt many true witnesses and faithful martyrs of Jesus Christ. *Their dead bodies lay in the street of the great city*, one of the greatest cities of Europe; for

(6) Vitring. p. 496, &c. Mezeray, Charles IX and
Thuani Hist. Lib. 52, 53, & Henry III.

62. Davila's Hist. B. 5 & 6.

VOL. III.

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(7) Jurieu's

for they were not suffered to be buried being the bodies of heretics; but were dragged thro' the street, or thrown into the river, or hung upon gibbets, and exposed to public infamy. Great *rejoicings* too were made in the courts of France, Rome, and Spain; they went in procession to the churches, they returned public thanks to God, they sung *Te Deums*, they celebrated jubilees, they struck medals; and it was enacted that St. Bartholomew's day should ever afterwards be kept with double pomp and solemnity. But neither was this joy of long continuance; for in little more than *three years and a half*, Henry III, who succeeded his brother Charles IX, entered into a treaty with the hugonots, which was concluded and published on the 14th of May 1576, whereby all the former sentences against them were reversed, and the free and open exercise of their religion was granted to them; they were to be admitted to all honors, dignities, and offices as well as the papists; and the judges were to be half of the one religion, and half of the other; with other articles greatly to their advantage, which were in a manner the *resurrection* of the witnesses, and their *ascension into heaven*. The great earth-quake,

(7) Jurieu's Accomplishment of the Prophecies, Part 2. Chap. 12 and 13.

(8) Whiston's

quake, and the falling of the tenth part of the city, and the slaying of thousands of men, according to this hypothesis, must be referred to the great commotions and civil wars, which for several years afterwards cruelly disturbed, and almost destroyed the kingdom of France.

Others again have recourse to later events, and the later indeed the better and fitter for the purpose. Peter Jurieu, a famous divine of the French church at Rotterdam, (7) imagined that the persecution then carried on by Lewis XIV against the protestants of France, after the revocation of the edict of Nantes in October 1685, would be the last persecution of the church; that during this time the witnesses would lie dead, but should recover and revive within a few years, and the Reformation should be established in that kingdom by royal authority; the whole country should renounce popery, and embrace the protestant religion. Bishop Lloyd and after him Mr. Whiston (8) apply this prophecy to the poor protestants in the valleys of Piedmont, who by a cruel edict of their sovran the Duke of Savoy, instigated by the French king, were imprisoned and murdered, or banished and totally dissipated at the latter end of the year

(8) Whiston's Essay on the Rev. Part 3. Vision 2.

year 1686. They were kindly received and succurred by the protestant states; and after a while secretly entring Savoy with their swords in their hands, they regained their ancient possessions with great slaughter of their enemies; and the Duke himself, having then left the French interest, granted them a full pardon, and reestablished them, by another edict signed June 4 1690, just *three years and a half* after their total dissipation. These were indeed most barbarous persecutions of the protestants both in France and Savoy; and at the same time popery here in England was advanced to the throne, and threatened an utter subversion of our religion and liberties, but in little more than *three years and a half* a happy deliverance was wrought by the glorious revolution.

In all these cases there may be some resemblance to the prophecy before us, of *the death and resurrection of the witnesses*; and it may please an overruling providence so to dispose and order events, that the calamities and afflictions of the church may in some measure run parallel one to another, and all the former efforts of that tyrannical and persecuting power called *the beast*, may be the types and figures as it were of this his last and greatest effort against the witnesses. But tho' these instances sufficiently answer in some respects,

respects, yet they are deficient in others, and particularly in this, that they are none of them the last persecution; others have been since, and in all probability will be again. Besides as *the two witnesses* are designed to be the representatives of the protestants in general, so the persecution must be general too, and not confined to this or that particular church or nation. We are now living under *the sixth trumpet*: and the empire of the *Euphratean horsemen* or Othmans is still subsisting, and perhaps in as large extent as ever; *the beast* is still reigning; and *the witnesses* are still, in some times and places more, in some less, *prophesying in sackcloth*. It will not be till toward *the end of their testimony*, and that *end* seemeth to be yet at some distance, that the great victory and triumph of *the beast*, and the suppression, and resurrection, and exaltation of *the witnesses* will take effect. When all these things shall be accomplished, then *the sixth trumpet* will end, then *the second woe* shall be *past*, (ver. 14.) the Othman empire shall be broken in the same manner that Ezekiel (XXXVIII. XXXIX.) and Daniel (XI. 44, 45.) have predicted; the sufferings of *the witnesses* shall cease, and they shall be raised and exalted above their enemies: and when *the second woe* shall be thus *past*, *behold the third woe*, or the

total destruction of the beast, *cometh quickly*. Some time intervened between *the first* and *the second woes*; but upon the ceasing of *the second*, *the third* shall commence immediately.

It appears then that the greater part of this prophecy relating to *the witnesses* remains yet to be fulfilled: but possibly some may question, whether any part of it hath been fulfilled; whether there have been any such persons as *the witnesses*, any true and faithful servants of Jesus Christ, who have in every age professed doctrines contrary to those maintained by the pope and church of Rome. The truth of the fact will best appear by an historical deduction; and if it can be proved, that there have constantly been such *witnesses* from the seventh century down to the Reformation, during the most flourishing period of popery, I presume there can be little doubt about the times preceding or following. As there hath been occasion to observe before, the seeds of popery were sown even in the apostles time, but they were not grown up to maturity, the power of the pope as a *born* or temporal prince was not established till the

(9) Theoph. Cedren. Zonar. &c. &c. Fred. Spanhemii Hist. Christian. Sec. VIII. Cap. 6, 7, &c.

(1) Aliis explosis imaginibus, [verba sunt Bellarmini Tom. 1. p. 535.] *unicam* definiverunt esse *imaginem* ab ipso Christo *institutam*,

the eighth century ; and from thence therefore it will be proper to begin our deduction, when the beast began to reign, and the witnesses to *prophecy in sackcloth.*

Great as the power of the Latin church was grown in the *eighth* century, the Greek church still dissented from it, and opposed it. The emperors (9) Leo Isauricus and his son Constantine Copronymus not only vigorously opposed the worship of images, but also denied the intercession of saints, and burnt and destroyed their relics. In the year 754 Constantine Copronymus held a general council at Constantinople of 338 bishops, who prohibited unanimously the worship of saints as well as of images ; and (1) declared that ‘ only one image ‘ was constituted by Christ himself, namely the ‘ bread and wine in the eucharist, which represent the body and blood of Christ :’ than which there cannot be a stronger declaration against the doctrine of transubstantiation as well as against the worship of images. It is true that the second council of Nice in the year 787 restored and established the worship of images,

stitutam, nimirum panem & vinum in Eucharistia, quæ repræsentant Christi corpus & sanguinem. Ex Concil Constantinop.

Tom. 3. p. 359. Edit. Binnii. Usserius de Christian. Eccles. successione et statu. Cap. 2. Sect. 4. p. 19.

K 4

(2) Spanhem.

images, and the pope ratified and confirmed it: but nevertheless great opposition was made to it by several churches in the west. Charle-
main (2) held a council at Francfort in the year 794, consisting of 300 bishops of various nations, who condemned equally the second council of Nice and the worship of images. The Carolin books were also set forth under the name and authority of that great monarch; and the doctrines therein contained, of the sufficiency of the scriptures, of the worship of God alone, of prayers in the vulgar tongue, of the eucharist, of justification, of repentance, of pretended visions and miracles, and various other points, are such as a papist would abhor, and a protestant would subscribe. Not to seek for farther instances, the (3) British churches lamented and execrated the second council of Nice; and the famous Albin or Alcuin wrote a letter against it, disproving and refuting it by express authorities of holy scripture; which letter was transmitted to Charles the great in the name of the bishops and other great men of the kingdom. Even in Italy (4) the council

(2) Spanhem *ibid.* Cap. 6 and 9. Usser. *ibid.* p. 20. Allix's *Remarks upon the ancient churches of the Albigenes.* Chap. 8.

(3) Hoveden, *Annal.* pars

prior. p. 232. Simeon Dunelm. *Hist.* p. 111. Matt. Westm. Flores *Hist. Ann.* 793. Usser. *ibid.* p. 19, 20. Collier's *Eccles. Hist.* B. 2. p. 139.

(4) *Tom.* 7. *Concil.* p. 1002. Allix's

cil of Forojulio prescribed the use of no other creed but that of the apostles, so that they had no conception of the necessity of so many additional articles, as have since been made by pope Pius IV, and received by the church. Some even of the Italian bishops assisted at the council of Francfort before mentioned, and particularly Paulinus bishop of Aquileia bore a principal part in it.

Popery prevailed still more in the *ninth* century, but yet not without considerable opposition. Not only (5) the emperors of the east, Nicephorus, Leo Armenius, Michael Balbus, Theophilus, and the emperors of the west, Charles the great, and Lewis the pious, but also several prelates and ecclesiastics, opposed the absolute power and supremacy of the pope, together with the worship of images, and invocation of saints and angels. The capitularies and edicts of Charles the great and Lewis the pious (6) enjoined the reading of the canonical scriptures as the sole rule of faith, without any regard to human traditions or apocryphal writings. Private masses and pilgrimages, and other such superstitions

Allix's Remarks upon the ancient churches of Piedmont. Chap. 8. Spanhem, *ibid.* Cap. 9, 10.

(5) Fred. Spanhemii Hist. Christian. Sec. IX. Cap. 9. Mis-

cell. Sacræ Antiq. Lib. 6. Hist. Imag. Sect. 7, 8, 9.

(6) Capit. Aquisgranens. Spanhem. Hist. Christian. Sec. IX. Cap. 3. Sect. 2. Cap. 9. Sect. 2.

(7) Span-

stitutions (7) were forbidden by the same capitularies. Lewis the pious held a council at Paris in the year 824, which (8) agreed with the council of Francfort in rejecting the second council of Nice, and forbidding the worship of images. Agobard, archbishop of Lyons, in his book against pictures and images, maintains, that we ought not to adore any image of God, but only that which is God himself, even his eternal Son; and that there is no other mediator between God and men, save Jesus Christ God and man: so that it is no wonder that this book is condemned in the Index Expurgatorius of the church of Rome. It was in this century, that the doctrine of transubstantiation was first advanced here in the west by Paschasius Radbertus abbat of Corbie in France; but it was strenuously opposed by Rabanus Maurus, Bertramus, Johannes Scotus, and many other bishops and learned men of that age. Rabanus Maurus, archbishop of Mentz, (9) passes

(7) Spanhem. *ibid.* Cap. 9. Sect. 5. 8; &c.

(8) Spanhem. *ibid.* Cap. 9. Sect. 3. Cap. 12. Sect. 2. *Hist. Imag.* Sect. 9. Allix's Remarks upon the ancient churches of the Albigenes. Chap. 9.

(9) Quidam nuper de ipso sacramento corporis et sangui-

nis Domini non recte sentientes, dixerunt hoc ipsum corpus Domini quod de Maria virgine natum est, et in quo ipse Dominus passus est, &c; cui errori quantum potuimus &c. *Lib. Pœnitent.* Cap. 33. Spanhem. *Hist. Christian.* Sec. IX. Cap. 10. Sect. 4.

(:) Maluit

passes this censure upon the novelty of the doctrine; 'Some, says he, of late not rightly conceiving concerning the sacrament of the body and blood of our Lord, have affirmed that this is the very same body of our Lord, which was born of the virgin Mary, and in which our Lord himself suffered, &c; which error we have opposed to the utmost of our power, &c.' He thus (1) expresses his own sentiments; 'Our Lord would have the sacrament of his body and blood be taken and eaten by the faithful, that by a visible work an invisible effect might appear. For as the material food outwardly nourishes and refreshes the body, so also the word of God inwardly nourishes and strengthens the soul.' Again: 'the sacrament is reduced into the nourishment of the body, but by the virtue of the sacrament eternal life is obtained.' Bertramus, or Ratramnus as he is otherwise called, a monk of Corbie, wrote a book *of the body and blood*

(1) Maluit Dominus corporis et sanguinis sui sacramenta fidelium ore percipi, et in partem [al. partem] eorum redigi, ut per visibile opus invisibilis ostenderetur effectus. Sicut enim cibus materialis forinsecus nutrit corpus et vegetat, ita etiam verbum Dei intus animam nutrit et robo-

rat. Sacramentum in alimentum corporis redigitur, virtute autem sacramenti æterna vita adipiscitur. Institut. Cleric. Lib. 1. Cap. 31. et de Universo Lib. 5. Cap. 11. Usser. de Christian. Eccles. successionem et statu. Cap. 2. Sect. 16.

(2) Ubi

blood of our Lord, which he inscribed to the emperor Charles the bald. The emperor (2) had inquired of him, ‘ whether the same body, & which was born of Mary, and suffered, and & was dead and buried, and which sitteth at & the right hand of the Father, is what is & daily taken in the mouth of the faithful by & the mystery of the sacrament in the church:’ and Bertram answers, that the difference between them is ‘ as great as between the pledge, & the thing for which the pledge is delivered; as great as between the image, and the & thing whose image it is; as great as between & the representation, and the reality.’ He says (3) in several places, that ‘ the bread and wine & are figuratively the body of Christ, spiritually & not corporally, in figure, in image, in mystery, not in truth, or real existence, or presence of the substance.’ Johannes Scotus, the famous Irishman, for the Irish were the Scots of those times, (4) wrote also a book of
the

(2) Ubi quærenti imperatori
atrum ipsum corpus quod de Maria
natum est et passum, mortuum et
sepultum, quodque ad dexteram,
Patris confideat, sit quod ore fidelium
per sacramentorum mysterium
in ecclesia quotidie sumitur: respondet
Bertramus discrimen inter utrumque
esse tantum, quantum est inter pignus,
et eam rem

pro qua pignus traditur; quantum
inter imaginem, et rem cuius est
imago; et quantum inter speciem et
veritatem. Usser. ibid. Sect. 17.

(3) Ibi fuscè Bertramus, Panem
vinumque figuratè corpus
Christi existere; spiritualiter, non
corporaliter; in figura, in imagine,
in mysterio; non in veritate,
sive reali existentia, vel præsentia
sub-

subst.
(4)
esse
fang
mod
et ve
Usser.
IX.
Litt.
Coll.

the eucharist by the command of Charles the bald : and therein he asserted, that ‘ the sacrament of the altar is not the true body, nor true blood of our Lord, but only the memorial of the true body and of the true blood.’ He was after this invited into England by king Alfred, was preferred by him, and honored with the title of martyr after his death ; which is at least a strong presumption, that the church of England had not at that time received the doctrine of transubstantiation. In Italy itself (5) Angilbertus, archbishop of Milan, would not acknowledge the supremacy of the pope, nor did the church of Milan submit to the see of Rome till two hundred years afterwards. But no one was more willing, as indeed no one of that age was more able, to stem the torrent of superstition than Claude bishop of Turin, in his numerous writings and comments upon scripture. He (6) asserted the equality of all the apostles with St. Peter, and maintained that Jesus Christ was

substantiæ &c. Spanhem. *ibid.* p. 165.

(4) Sacramentum altaris non esse verum corpus, nec verum sanguinem Domini, sed solummodo memoriale veri corporis et veri sanguinis. Spanhem. *ibid.* Uffer. *ibid.* Sect. 19. Dupin. IX. Siecle. Chap. 7. Cave Hist. Litt. Ann. 858. p. 45. Vol. 2. Collier’s Ecclesiast. Hist. B. 3.

(5) Sigon. de Regn. Ital. Lib. 5. Ann. 844. Spanhem. *ibid.* Cap. 9. Sect. 1.

(6) See these points proved by quotations and extracts from his works in Dr. Allix his Remarks upon the ancient churches of Piedmont. Chap. 9. See also Spanheim, Dupin, Cave, &c.

(7) Infelix

was the only head of the church. He overthrew the doctrine of merit and all pretences to works of supererogation. He rejected traditions in matters of religion, held the church to be subject to error, and denied the use of prayers for the dead. He proposed the doctrine of the eucharist in a manner totally different from Paschasius Radbertus, and entirely conformable to the sense of the ancient church. He opposed with all his might the worship of saints, of relics, of images, together with pilgrimages, penances, and other superstitions of the like kind. He may in a manner be said to have sown the seeds of the Reformation in his diocese of Turin; and his doctrines took such deep root especially in the valleys of Piedmont, that they continued to flourish there for some centuries, as the papists themselves acknowledge.

The *tenth* century even the writers of the Romish communion lament and describe as the most debauched and wicked, the most illiterate and

(7) Infelix dicitur hoc seculum, exhaustum hominibus ingenio et doctrina claris, sic etiam claris principibus; et pontificibus; in quo nihil fere dignum memoria posteritatis gestum sit.—Hoc vero uno infelix, quod per annos fere 150 pontifices circiter 50 a virtute majorum prorsus defecerint, Apotactici Apostatice potius quam Apostolici. Genebrard. Chron. Lib. 4. In initio X. Sec. Usser. de Christian. Eccles. successione et statu. Cap. 2. Sect. 34. Spanhemii Hist. Christian. Sec. X. Cap.

and ignorant age since the coming of Christ. Genebrard (7) says ' This is called the unhappy
' age, being destitute of men famous for wit
' and learning, as also of famous princes and
' popes ; in which scarce any thing was done
' worthy of the memory of posterity.' He
subjoins, ' But chiefly unhappy in this one
' thing, that for almost 150 years about 50
' popes totally degenerated from the virtue of
' their ancestors, being more like apostates
' than apostles.' Baronius himself (8) deno-
minates it an *iron*, a *leaden*, and *obscure* age:
and declares that ' Christ was then, as it appears,
' in a very deep sleep, when the ship was covered
' with waves ; and what seemed worse, when
' the Lord was thus asleep, there were want-
' ing disciples who by their cries might awaken
' him, being themselves all fast asleep.' It is
not to be wondered, that in so long and dark
a night as this, while all were asleep, the subtle
enemy should sow his tares in great abundance.
However there were some few like *lights shining*
in

Cap. 3. Sect. 1.

(8) En novum inchoatur se-
culum, quod sui asperitate ac
boni sterilitate *ferreum*, malique,
exundantis deformitate *plumbeum*,
atque inopia scriptorum appel-
lari consuevit *obscurum*. Baron.
ad ann. 900. Dormiebat tunc

planè alto (ut apparet) sopore
Christus, cum navis fluctibus
operiretur: Et quod deterius
videbatur, deerant qui Domi-
num sic dormientem clamoribus
excitarent discipuli, stertentibus
omnibus. Ibid. ad ann. 912.
Usser. ibid. Spanhem. ibid.
(9) Span-

in a dark place, who remonstrated against the degeneracy and superstition of the times. The resolutions and decrees of the councils of Francfort and Paris against the worship of images (9) had still some force and influence in Germany, in France, in England, and other countries. In the former part of this century, in the year 909, a council (1) was held at Trosly, a village near Soissons in France: and having made several wise and good regulations, they concluded with a profession of the things, which Christians ought to believe and practise: and in that profession are none of those things which constitute the sum of popish doctrine, nothing of the pope's being head of the church, nothing of the daily sacrifice of the mass, or of purgatory, or of the worship of creatures, or of commentitious sacraments, or of confession to the priest, but of pure and sincere confession to God: so much did this council differ from the spirit and principles of the council of Trent.

Many

(9) Spanhem. *ibid.* Cap. 6. Sect. 8. Hist. Imag. Sect. 9.

(1) Tom. 3. Concil. Gallia. Spanhem. *ibid.* Cap. 8. Sect. 3. Dupin. X. Siecle. Chap. 3.

(2) Spanhem. *ibid.* Cap. 6. Sect. 2 et 10. Scripturas divinas verti fecit in Anglo-Saxonicum

idioma. Wilh. Malmes. et Balæus.

(3) Spanhem. *ibid.* Sect. 5. Spelmanni Concil. Brit. Vol. 1. Collier's Eccles. Hist. B. 3. p. 199.

(4) Sigebert de Ecclesiast. Script. Cap. 138. Uffer. *ibid.* Sect. 20. Spanhem. *ibid.* Cap. 7. Sect.

Many churches (2) still retained the use of the scriptures in the vulgar tongue: and in England particularly Athelstan caused them to be translated into the Anglo-Saxon idiom. Great opposition (3) was also made in several countries to the celibacy of the clergy; and several councils were held upon the controversy between the monks and the secular clergy and particularly in England, where Elferè earl of Mercia expelled the monks out of the monasteries in that province, and introduced the clergy with their wives. Many too even in this age denied the doctrine of transubstantiation. Heriger abbat of Lobes near Liege (4) wrote expressly against it; as did also (5) Alfric in England, whose homily for easter used to be read publicly in the churches. His principal aim therein (6) is to prove, ' that we spiritually taste the body of ' Christ, and drink his blood, when with true ' faith we partake of that holy sacrament; the ' bread and wine cannot by any benediction be ' changed

Sect. 3. Dupin. *ibid.* Chap. 4.

(5) Usser. *ibid.* Sect. 20. 21.

Spanhem. *ibid.* Sect. 2. Dupin.

ibid. Chap. 5. Cave. *Hist. Litt.*

Vol. 2. p. 108, &c. Collier's *Ec-*

clesiast. *Hist. B.* 3 p. 204, &c.

(6)—*id* pene unice agit, " ut

" ostendat nos spiritualiter cor-

" pus Christi gustare ejusque

VOL. III.

" sanguinem bibere, cum vera

" fide sacram illam gustamus

" eucharistiam; panem et vi-

" num non posse per ullam be-

" nedictionem in Christi cor-

" pus et sanguinem mutari;

" vere quidem Christi corpus

" et sanguinem esse, non tamen

" corporaliter, sed spiritualiter;

" &c." Cave *ibid.* p. 110.

L

(7) Hostia

‘ changed into the body and blood of Christ;
 ‘ they are indeed the body and blood of Christ,
 ‘ yet not corporally, but spiritually;’ with much
 more to the same purpose. He wrote also two
 epistles, the one addressed to Wulfin bishop of
 Shirburn, and the other to Wulstan archbishop
 of York, wherein he asserts the same doctrine.
 In the former he thus (7) explains the doctrine
 of the sacrament; ‘ The host is the body of
 ‘ Christ, not corporally, but spiritually. Not
 ‘ the body in which he suffered; but the body
 ‘ of which he spake, when he consecrated the
 ‘ bread and wine the night preceding his
 ‘ passion, and said of the consecrated bread,
 ‘ This is my body, and again of the conse-
 ‘ crated wine, This is my blood, which is shed
 ‘ for many for the remission of sins.’ In the
 ‘ latter he hath these (8) memorable words,
 which some papist of more zeal than know-
 ledge attempted to erase out of the manuscript
 copy. ‘ Yet this sacrifice is not made his body
 ‘ in

(7) Hostia illa est Christi corpus, non corporaliter, sed spiritualiter, Non corpus in quo passus est: sed corpus de quo locutus est, quando panem & vinum, ea quæ passionem antecessit nocte, in hostiam consecravit: et de sacramento pane dixit, Hoc est corpus meum; rursusque de sacramento vino, Hic est sanguis meus,

qui pro multis effunditur in remissionem peccatorum. Apud Usser. ibid. Sect. 21.

(8) Non fit tamen hoc sacrificium corpus ejus in quo passus est pro nobis, neque sanguis ejus quem pro nobis effudit, sed spiritualiter corpus ejus efficitur et sanguis; sicut manna quod de cælo pluit, et aqua quæ

‘ in which he suffered for us, nor his blood
 ‘ which he poured out for us, but it is spiritual-
 ‘ ly made his body and blood ; as the manna
 ‘ which rained from heaven, and the water
 ‘ which flowed from the rock, as Paul the
 ‘ apostle saith.’ The synods and councils,
 which were held in this age by the authority of
 kings and bishops, show evidently that the power
 of the pope had not yet extended over all. Nay
 there were kings and bishops who opposed the
 supremacy of the pope ; and none more than
 (9) the council of Rheims in the year 991, and
 Gerbert archbishop of Rheims, who declared
 ‘ that if the pope did amiss, he was liable to
 ‘ the censures of the church :’ and speaking
 of the pope then reigning John XV, ‘ What,
 says he, ‘ do you conceive this man, sitting
 ‘ on a lofty throne, glittering in purple clothing
 ‘ and in gold, what, I say, do you conceive
 ‘ him to be ? If he is destitute of charity, and
 ‘ is puffed up by knowlege alone, he is Anti-
 ‘ christ

quæ de petra fluxit, sicut Paulus apostolus ait. Apud Usser. ibid. et Cave ibid.

(9) Spanhem. ex Baronio ad ann. 992. Num. 10. &c. et ex Epist. Gerberti. Si peccaverit, subesse judicio ecclesiæ.—Quid hunc, reverendi patres, in sublimi folio residentem, veste purpurea et auro radiantem, quid hunc,

inquam, esse censetis ? Nimirum si charitate destituitur, solaque scientia inflatur et extollitur, Antichristus est in templo Dei sedens, et se ostendens tanquam sit Deus. Cap. 6. Sect. 3, &c. Dupin. ibid. Chap. 5. See also Allix's Remarks upon the ancient churches of the Albigenes, Chap. 10.

‘ christ sitting in the temple of God, and showing himself that he is God.’ He was afterwards himself chosen pope under the name of Sylvester II, and possibly the change of his situation might produce a change in his sentiments.

Much of the same complexion with the tenth was the *eleventh* century, equally sunk in profligacy, superstition, and ignorance, but yet not without some superior spirits to bear testimony against it. The papal power was in this century carried beyond all bounds by the ambition and arrogance of the reigning popes, and particularly by the violence and haughtiness of Gregory VII, whose former name was Hildebrand, or *Hell-brand*, as he hath often been denominated. But yet there were emperors and councils, who strenuously opposed the pretensions and usurpations of the see of Rome; and these contests and struggles between the popes and emperors about the right of investitures and other articles make a principal part of the history of this age. Our English kings, devoted as they were to the religion, yet would not entirely submit to the authority, of the bishop of Rome; but contradicted it in several instances. When

William

(1) Fidelitatem facere nolui, nec volo; quia nec ego promisi, nec antecessores meos antecessoribus tuis id fecisse comperio. Apud Baron. Ann. 1079 Sect. 25, Usser. de Christian. Eccles. successionem et statu. Cap. 7. Sect. 9.

(2) Eadmer. Hist. Lib. 2. Collier's

William I was required by the pope to pay him homage, he made (1) answer, 'To pay homage I have been unwilling, nor am I willing; for neither did I promise it, neither do I find that my predecessors paid it to your predecessors.' His son William Rufus exerted somewhat of the same spirit, and (2) insisted that the pope, without his permission, had no manner of jurisdiction in England. Early in this century, there (3) appeared at Orleans some heretics as they were called, who maintained that the consecration of the priest could not change the bread and wine into the body and blood of Christ, and that it was unprofitable to pray to saints and angels; and they were condemned by the council of Orleans in the year 1017. Not long after these (4) appeared other heretics of the same stamp in Flanders, who were also condemned by the synod of Arras in the year 1025. They came originally from Italy, where they had been the disciples of Gundulphus; and they are said to have admitted no scripture but the gospels and apostolical writings; to have denied the reality of the body and blood of Christ in the eucharist; to have attributed

Collier's Eccles. Hist. B. 4. p. 279.

(3) Dupin XI. Siecle. Chap. 13. Fred. Spanhemii Hist. Christian. Sec. XI. Chap. 10. Sect. 1.

(4) Spanhem. ibid. Dupin ibid. Allix's Remarks upon the ancient church of Piedmont. Chap. 11.

buted no religious worship to the holy confessors; none to the cross, none to images, nor to temples nor altars; and to have asserted, that there was no purgatory, and that penances after death could not absolve the deceased from their sins. Other tenets were ascribed to them, which were really heretical; and perhaps they might hold some errors, as well as some truths; or perhaps their adversaries, as it hath been their usual artifice, might lay things to their charge merely to blacken and defame them. Not long after these (5) arose the famous Berengarius, a native of Tours, and archdeacon of Angers, who more professedly wrote against the doctrine of transubstantiation; and also (6) called 'the church of Rome a church of malignants, the council of vanity, and the seat of Satan.' It is true that he was compelled by the authority of popes and councils to renounce, abjure, and burn his writings. But his was all a forced, and not in the least a voluntary recantation. As often as he recanted, he relapsed again. He returned like a dog to his vomit, as a (7) contemporary popish writer expresseth it.

(5) Usser. *ibid.* Cap. 7. Sect. 24, &c. Dupin. *ibid.* Chap. 2. Spanhem. *ibid.* Chap. 8. &c.

(6) *Ecclesiam Romanam, ecclesiam malignantium, concilium vanitatis, et sedem Satanæ vo-*

cabat. Gulielm. Reginald. *Calvino Turcism.* Lib. 2. Cap. 5. Usser. *ibid.* Sect. 24.

(7) *Qui licet eandem hæresin sæpissime in synodo abjuravit, ad vomitum tamen suum canino*

it. He lived and died in the same sentiments. His heresy was from him called the Berengarian heresy; and his followers were so numerous, that as (8) old historians relate, he had corrupted almost all the French, Italians, and English with his depravities. When Gregory VII had, both by letters and by a council held at Rome in the year 1074, strictly forbidden the marriage of the clergy, it raised (9) great commotions among the ecclesiastics in Germany; who not only complained of the pope for imposing this yoke, but likewise accused him of advancing a notion insupportable, and contrary to the words of our Saviour, who saith that all are not able to live in continence, and to the words of the apostle, who ordereth those who have not the gift of continence to marry. They added that this law, in forcing the ordinary course of nature, would be the cause of great disorders; that they would rather renounce the priesthood than marriage; and the pope should provide, if he could, angels to govern the church, since he refused to be served by men. This was the language of these cor-

rupt

canino more non expavit redire. Bertoldus Constantiensis presbyter apud Usser. *ibid.* Sect. 34.

(8) Eodem tempore, Berengarius Turonensis, in hæreticam prolapsus pravitatem, omnes Gallos, Italos, et Anglos, fuis

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jam pene corruperat pravitatibus. Matt. Westmonast. et Hist. Rossen. in anno 1087. Usser. *ibid.* Sect. 27.

(9) Dupin. *ibid.* Chap. 5. Spanhem. *ibid.* Cap. 7. Sect. 4.

(1) C'est

rupt ecclesiastics, as (1) Dupin hath called them: but the decree of the pope was no less opposed in France, in Flanders, in Italy, and England, than in Germany. A council was held at Winchester in the year 1076, wherein it was (2) decreed indeed, that no canon should marry; but the priests in the country, who were already married, were allowed to cohabit with their wives; whereas the pope had enjoined all priests without distinction to put away their wives, or to forbear the exercise of their office. Whereupon Mr. Collier hath made this just reflection; "From hence it appears
 " that the papal supremacy had not reached its
 " zenith in this century, and that the English
 " bishops did not believe the patriarchal power
 " arbitrary and unlimited, but that a national
 " church had some reserves of liberty, and
 " might dissent from the constitutions of the
 " see of Rome upon occasion."

Europe hitherto was involved in the dark night of popery, with only some stars appearing here and there in the horizon; but in the *twelfth* century there began to be visible some streaks of the morning light, some dawnings of a reformation. Here in England, during the reign of Henry II, the

(1) C'est ainsi que ces ecclésiastiques corrompus parloient. B. 4. p. 248, 249. Spelmanni Concil. Vol. 2.
 Dupin. *ibid.* p. 36.

(2) Collier's Ecclesiast. Hist. II. Spanhemii Hist. Christian, Sec.

the famous constitutions of Clarendon were sworn to and signed both by the clergy and the laity, in recognition of the rights of the crown, particularly forbidding all appeals to Rome without the king's licence, and appointing the trial of criminal clerks before secular judges: But the best account of this as well as of the other memorable transactions of this reign the public expects with some impatience from one of the most masterly and elegant writers of the present age, a friend to religion and virtue, a friend to liberty and his country. Fluentius bishop of Florence (3) taught publicly, that Antichrist was born, and come into the world: whereupon pope Paschal II went to Florence, held a council there in the year 1105, and severely reprimanded the bishop, and strictly forbad him to preach any such doctrine. St. Bernard himself, devoted as he was and bigotted to the church of Rome in other respects, (4) yet inveighed loudly against the corruption of the clergy, and the pride and tyranny of the popes, saying that they were the ministers of Christ and served Antichrist, that nothing remained but that the man of sin should be revealed, that the beast in the Apocalyps occupied St. Peter's chair, with other expressions to the

Sec. XII. Cap. 5. Sect. 2. Cave
Hist. Litt. Sec. XII. Concilia.
Vol. 2. p. 258. Calmet. Dict.
in ANTICHRIST,

(4) Spanhem. *ibid.* Usser de
Christian Eccles. successionem et
statu. Cap. 7. Sect. 5, 6.

(5) Rogeri

the same effect. While our King Richard I was at Messina in Sicily, going upon his expedition to the holy land, he (5) sent for the famous abbat Joachim of Calabria, and heard him with much satisfaction explain the Apocalyps, and discourse of Antichrist. He said that Antichrist was already born in the city of Rome, and that he would be advanced to the apostolical chair, and *exalted above all that is called God or is worshipped*. So that some true notion of Antichrist began to spread even among the members of the church of Rome; and no wonder that it prevailed among those, who more directly opposed the doctriⁿs of that church. Peter de Bruis and Henry his disciple (6) taught in several parts of France, that ‘ the
‘ body and blood of Christ were not offered in
‘ the theatrical mass; that the doctriⁿ of the
‘ change of the substances in the sacrament is
‘ false; that sacrifices, that is masses, prayers,
‘ alms, and other works of the living for the
‘ dead, are foolish and impious, and profit them
‘ nothing; that priests and monks ought rather
‘ to marry than to burn; that crosses are not

to

(5) Rogeri de Hóveden Anal. Pars Posterior p. 681. Edit. Francof. 1601. Jam natus est in civitate Romana, et in sede apostolica sublimabitur, &c. Collier's Ecclesi. Hist. B. 6. p. 401.

(6) Corpus & sanguinem Christi in theatrica missa non offerri. Doctrinam de specie-

bus sacramenti, ipsis nimirum substantiis mutatis, esse falsam. Sacrificia, id est missas, orationes, eleemosynas, et reliqua vivorum opera pro defunctis, esse stultitiam et impietatem, nihilque eis prodesse. Sacerdotes et monachos debere uxores potius ducere, quam comburi.

Cruces

‘to be adored, or venerated; and so many
‘crosses, serving to superstition, ought rather to
‘be removed than retained:’ and they both
were martyrs, the one being burnt, and
the other imprisoned for life, on account of
their doctins. Other heresies were laid to
their charge, and their own writings are not
extant to speak for them; but these things
they taught and professed, their enemies them-
selves being judges. Arnold of Brescia (7)
held opinions contrary to those of the church
concerning the sacrament, and preached mightily
against the temporal power and jurisdiction of
the pope and the clergy; for which he was
burnt at Rome in the year 1155, and his ashes
were thrown into the Tyber, to prevent the
people from expressing any veneration for his
relics. But the true witnesses, and as I may say
the protestants of this age, were the Waldenses
and Albigenes, who began to be famous at
this time, and being dispersed in various places
were distinguished by various appellations. Their
first and proper name seemeth to have been

Vallenses,

Cruces non adorandas aut ve-
nerandas; et tot cruces super-
stitioni servientes, potius amo-
vendas quam retinendas. &c.
Hist. Eccles. Magdeburg. Vol.
3. Cent. XII. Cap. 5. p. 331,
&c. Edit. Basil. 1624. Spanhem.
ibid. Cap. 7. Sect. 2. Dupin.
XII. Siecle. Chap 6. Allix’s

Remarks upon the ancient
churches of the Albigenes.
Chap. 14.

(7) Otho Frising de Gestis.
Friderici Lib. 1. Spanhem.
ibid. Cap. 7. Sect. 4. Dupin.
ibid. Allix’s Remarks on the
ancient church of Piedmont.
Chap. 18.

(8) Vallenses

Vallenses, or inhabitants of the valleys; and so faith (8) one of the oldest writers, Ebrard of Bethune who wrote in the year 1212; 'They call themselves *Vallenses*, because they abide in the valley of tears,' alluding to their situation in the valleys of Piedmont: They were called *Albigenses* from Alby a city in the southern parts of France, where also great numbers of them were situated. They were afterwards denominated *Valdenses* or *Waldenses* from Peter Valdo or Waldo, a rich citizen of Lyons, and a considerable leader of the sect. From Lyons too they were called *Leonists*, and *Cathari* from the professed purity of their life and doctrine, as others since have had the name of *Puritans*. As there was a variety of

(8) *Vallenses* se appellant, eo quod in valle lachrymarum maneant. Ebrad. Beth. Antihæres. Cap. 25. Usser. ibid. Cap. 8. Sect. 4. Allix ibid.

(9) In articulis fidei summam esse sacræ scripturæ auctoritatem, eamque ob causam esse illam normam judicandi; ut quicquid cum verbo Dei non congruat, merito sit repudiandum et fugiendum.

Patrum & conciliorum dogmata eatenus probanda, quatenus cum verbo Dei conveniunt.

Sacrarum scripturarum lectionem & cognitionem, omnibus hominibus, tum laicis, tum sacerdotibus, liberam, & necessariam esse; imo potius pro-

phetarum & apostolorum monumenta legenda esse, quam hominum commenta.

Duo esse ecclesiæ Christi sacramenta, baptismum et eucharistiam Domini.

Utriusque speciei usum, pro sacerdotibus & laicis, a Christo institutum esse.

Missus esse impias; ac furorem esse, pro mortuis missificare.

Purgatorium esse figmentum hominum; credentes enim, in vitam æternam, non credentes autem, in damnationem æternam venire.

Sanctorum mortuorum invocationes et cultum, esse idololatricam.

Romanam ecclesiam esse metricam

of names, so there might be some diversity of opinions among them; but that they were not guilty of Manicheism and other abominable heresies, which have been charged upon them, is certain and evident from all the remains of their creeds, confessions, and writings. Their opinions (9) are thus recited from an old manuscript by the centuriators of Magdeburg.

‘ In articles of faith the authority of the
‘ holy scripture is the highest, and for that
‘ reason it is the rule of judging; so that
‘ whatsoever agreeth not with the word of God,
‘ is deservedly to be rejected and avoided.

‘ The decrees of fathers and councils are so
‘ far to be approved, as they agree with the
‘ word of God.

retricem Babyloniam.

Papæ et episcopis non obtemperandum; quia sint lupi ecclesiæ Christi.

Papam non habere primatum super omnes ecclesias Christi, nec habere potestatem utriusque gladii.

Ecclesiam Christi esse, quæ sincerum Christi verbum audiat, et sacramentis ab ipso institutis utatur, ubicunque locorum ea existat.

Vota esse hominum figmenta, Sodomam nutrientia.

Tot ordines esse tot characteres bestiarum.

Monochatum esse cadaver fætidum.

Templorum tot superstitiosas

‘ The
dedicationes, memorias mortuorum, benedictiones creaturarum, peregrinationes, tot coacta jejunia, tot festa superflua, perpetuos istos hominum indoctorum boatus, ac reliquarum ceremoniarum observationes, verbi doctrinam et institutionem manifeste impediētes, esse inventiones diabolicas.

Conjugium sacerdotum esse licitum et necessarium.

Hæc ex antiquo manuscripto libro proferimus. Hist. Eccles. Magdeburg. Vol. 3. Cent. XII. Cap. 8. p. 548, 49. Edit. Basil. 1624. See also the Confession of the faith of the Waldenses in Perrin's Hist. B. 1. Chap. 12 &c.

‘ The reading and knowlege of the holy
 ‘ scriptures is free and necessary for all men,
 ‘ the laity as well as the clergy ; yea and the
 ‘ writings of the prophets and apostles are to
 ‘ be read rather than the comments of men.

‘ The sacraments of the church of Christ
 ‘ are two, baptism and the supper of the Lord.

‘ The receiving in both kinds for priests and
 ‘ people was instituted by Christ.

‘ Masses are impious ; and it is madness to
 ‘ say masses for the dead.

‘ Purgatory is an invention of men ; for they
 ‘ who believe, go into eternal life, they who
 ‘ believe not, into eternal damnation.

‘ The invoking and worshipping of dead
 ‘ saints is idolatry.

‘ The church of Rome is the whore of Babylon.

‘ We must not obey the pope and bishops ;
 ‘ because they are the wolves of the church.

‘ The pope hath not the primacy over all
 ‘ the churches of Christ, neither hath he the
 ‘ power of both swords.

‘ That is the church of Christ which heareth
 ‘ the sincere word of Christ, and useth the sa-
 ‘ craments instituted by him, in what place
 ‘ soever it exist.

‘ Vows

(1) Inter omnes sectas, quæ perniciosior ecclesiæ quam Leo-
 adhuc sunt vel fuerunt, non est nistarum. Et hoc tribus de
 causis.

‘ Vows of celibacy are inventions of men,
‘ and occasions of Sodomy.

‘ So many orders are so many characters of
‘ the beast.

‘ Monckery is a stinking carcass.

‘ So many superstitious dedications of churches, commemorations of the dead, benedictions of creatures, pilgrimages, so many forced fastings, so many superfluous festivals, those perpetual bellowings (meaning the singing and chanting) of unlearned men, and the observations of the other ceremonies, manifestly hindring the teaching and learning of the word, are diabolical inventions.

‘ The marriage of priests is lawful and necessary.’

Much hath been written in censure and commendation of this sect both by enemies and friends, by papists and protestants. If they have been grossly misrepresented and vilified on one side, they have been amply vindicated and justified on the other; but I will only produce the testimonies of three witnesses concerning them, whom both sides must allow to be unexceptionable, Reinerius, Thuanus, and Mezeray. Reinerius (1) flourished about the year

1254;

causis. Prima est, quia est diuturnior; aliqui enim dicunt, quod duraverit a tempore Sylvestri; aliqui, a tempore apostolorum.

1254; and his testimony is the more remarkable; as he was a Dominican, and inquisitor general. Among all the sects, which still are or have been, there is not any more pernicious to the church than that of the Leonists. And this for three reasons. The first is, because it is older; for some say, that it hath indured from the time of pope Sylvester; others, from the time of the apostles. The second, because it is more general; for there is scarce any country, wherein this sect is not. The third, because when all other sects beget horror

lorum. Secunda, quia est generalior; fere enim nulla est terra, in qua hæc secta non sit. Tertia, quia cum omnes aliæ sectæ immanitate blasphemiarum in Deum audientibus horrorem inducant, hæc Læonistarum magnam habet speciem pietatis; eo quod coram hominibus iuste vivant, et bene omnia de Deo credant, et omnes articulos qui in symbolo continentur; solummodo Romanam ecclesiam blasphemant et clerum; cui multitudo laicorum facilis est ad credendum. Reiner. contra Hæret. Cap. 4. p. 54. Edit. Ingolst. 1613. Usher. ibid. Cap. 6. Sect. 11. Cap. 8. Sect. 1. Cave Hist. Litt. Vol. 2. ad ann. 1254. p. 302. Usher hath added other remarkable testimonies concerning the morals of the Waldenses and

their followers. Pontificius quidam inquisitor [Rerum Bohem. Script. a Frehero edit. p. 231.] Leonistarum siue Waldensium mores descripturus, hujusmodi utitur præfatiuncula: *Cognoscuntur hæretici per mores et verba. Sunt enim in moribus compositi et modesti; superbiam in vestibus non habent, &c.* Miserrima profecto tempora in quibus compositi et modesti mores hæreticorum haberentur insignia. De iisdem Claudius Seyssilius archiepiscopus Taurinensis; [Seysil. tract. adversus errores et sectam Waldensium. Edit. Paris. Ann. 1520. fol. 9.] *Nonnihil etiam ad horum Valdensium confirmandam tolerendamque sectam confert, quod præter hæc quæ contra fidem religionemque nostram assumunt, in reliquis ferme puriorem quam cæteri Christiani vitam agunt. Non enim*

‘horror in the hearers by the outrageousness
‘of their blasphemies against God, this of the
‘Leonists hath a great show of piety; because
‘they live justly before men, and believe all
‘things rightly concerning God, and all the
‘articles which are contained in the creed;
‘only they blaspheme the church of Rome
‘and the clergy; whom the multitude of the
‘laity is easy to believe.’ The credit of Thuanus as an historian is too well established to need any recommendation; and he is (2) so candid and impartial, as to distinguish between their

enim nisi coacti jurant, raroque nomen Dei in vanum proferunt, promissaque sua bona fide implent, et in paupertate pars maxima degentes, apostolicam vitam doctrinamque servare se solos protestantur: ob idque potestatem ecclesiæ apud se, velut innoxios et veros Christi discipulos, residere affirmant; pro ejus fide religioneque in egestate vivere, et a nobis persecutionem pati, pulchrum et gloriosum ducunt. Fratribus Bohemis, Waldensium soboli, non dissimile perhibuit testimonium, qui fidei ipsorum fuit inimicissimus, Jacobus Liclenstenius Dominicanus. [Citatus a Joachim Camerario de Eccles. Fratr. Bohem.] Dico (inquit) quod in moribus et vita boni sunt, veraces in sermone, in caritate fraterna unanimes. Sed fides eorum est incorrigibilis et pessima,

VOL. III.

ut patuit in tractatu meo. Usser. Cap. 6. Sect. 15.

(2) Petrus Valdus locuples civis Lugdunensis anno Christi circiter MCLXX Valdenses nomen dedit. Is (ut monumentis testatum reliquit) Vidus Perpinianus præsul Elnensis, qui quæstoris in Valdenses munus exercuit) domo ac bonis relictis totum se evangelicæ professioni devoverat, et prophetarum atque apostolorum scripta populari lingua vertenda curaverat — Cum jam multos sectatores exiguo tempore circa se haberet, eos tanquam discipulos ad evangelium promulgandum in omnes partes ablegat — Eorum hæc dogmata ferebantur; Ecclesiam Romanam, quoniam veræ Christi fidei renunciaverit, Babylonicam meretricem esse, et arborem illam

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their real opinions, and those heresies which were falsely imputed to them by their enemies. Peter Valdo a wealthy citizen of Lyons about the year of Christ 1170 gave name to the Waldenses. He (as Guy de Perpignan, bishop of Elna in Roussillon, who exercised the office of inquisitor against the Waldenses, hath left testified in writing) leaving his house and goods, devoted himself wholly to the profession of the gospel, and took care to have the writings of the prophets and apostles translated into the vulgar tongue—When now in a little time he had many followers about him, he sent them forth as his disciples into all parts to propagate the gospel—Their fixed opinions were said to be these: that the church of Rome, because she hath renounced the true faith of Christ, is the whore of Babylon, and that barren tree, which Christ himself hath cursed, and commanded to be cut down; therefore we must by no means obey the pope, and the bishops who cherish his errors: that the monastic life is the sink

of

illam sterilem, quam ipse Christus diris devovit et revellendam esse præcepit; proinde minime parendum pontifici, et episcopis, qui ejus errores foveant: monasticam vitam ecclesiæ sententiam ac Plutonium esse; vana

illius vota, nec nisi sædis puerorum amoribus servientia; presbyterii ordines magnæ bestię, quæ in Apocalypsi commemoratur, notas esse: ignem purgatorium solemne sacrum, templorum encæniam, cultum sanctorum,

‘ of the church, and an hellish institution;
 ‘ its vows are vain, and subservient only to the
 ‘ filthy love of boys: the orders of the pres-
 ‘ bytery are the marks of the great beast, which
 ‘ is mentioned in the Apocalyps: the fire of
 ‘ purgatory, the sacrifice of the mass, the
 ‘ feasts of the dedications of churches, the
 ‘ worship of saints, and propitiations for the
 ‘ dead, are inventions of Satan. To these the
 ‘ principal and certain heads of their doc-
 ‘ trin others were feigned and added, concern-
 ‘ ing marriage, the resurrection, the state of the
 ‘ soul after death, and concerning meats.’ Me-
 zeray, the celebrated historiographer of France,
 is short, but full to our purpose; for (3) he
 saith, that ‘ they had almost the same opinions
 ‘ as those who are now called Calvinists.’ It
 cannot be objected that this is protestant evi-
 dence, for they were all three members of
 the church of Rome.

In the *thirteenth* century the Waldenses and
 Albigenses had spread and prevailed so far, and
 were prevailing still farther, that the pope
 thought

torum, ac pro mortuis propiti-
 atorium, Satanæ commenta esse.
 His præcipuis ac certis eorum
 doctrinæ capitibus alia afficta,
 de conjugio, resurrectione, ani-
 mæ statu post mortem, et de
 cibis. Thuani Hist. Lib. 6. Sect.

16. Vol. 1. p. 221. Edit. Buckley.

(3) —avoient à peu près les
 mêmes opinions que ceux qu’on
 nomme aujourd’ huy Calvinistes.
 Abregé Chronol. Philippe Au-
 guste. p. 657. Edit. Amsterdam
 1674.

thought it necessary to exert his utmost efforts to suppress them. For this purpose the first croisade was proclaimed of Christians against Christians, and the office of inquisition was first erected, the one to subdue their bodies, the other to inflame their souls. It is enough to make the blood run cold, to read of the horrid murders and devastations of this time, how many of these poor innocent Christians were sacrificed to the blind fury and malice of their enemies. It is (4) computed that in France alone were slain a million: and what was the consequence of these shocking barbarities? No writer can better inform us than (5) the wise and moderate historian Thuanus. ‘ Against the Waldenses (saith he) ‘ when exquisite punishments availed little, and ‘ the evil was exasperated by the remedy which ‘ had been unseasonably applied, and their ‘ number increased daily, at length complete ‘ armies were raised: and a war of no less weight, ‘ than what our people had before waged against ‘ the

(4) Vide Mede in Apoc. p. 503.

(5) Contra quos [Valdenses] cum exquisita supplicia parum proficerent, et remedio, quod intempestive adhibitum fuerat, malum exacerbaretur, numerusque eorum in dies cresceret, iusti tandem exercitus conscripti

sunt: nec minoris molis bellum, quam quod antea nostri adversus Saracenos gesserant, contra eodem decretum est: cujus is exitus fuit, ut potius cæsi, fugati, bonis ac dignitatibus ubique spoliati atque huc illuc dissipati sint, quam erroris convicti reliquerint. Itaque qui armis se initio tutati fuerant, postremo armis

‘ the Saracens, was decreed against them: the
 ‘ event of which was, that they were rather
 ‘ slain, put to flight, spoiled every where of their
 ‘ goods and dignities, and dispersed here and
 ‘ there, than that convinced of their error they
 ‘ repented. So that they who at first had de-
 ‘ fended themselves by arms, at last overcome
 ‘ by arms fled into Provence and the neighbour-
 ‘ ing Alps of the French territory, and found a
 ‘ shelter for their life and doctrine in those places.
 ‘ Part withdrew into Calabria, and continued
 ‘ there a long while, even to the pontificate of
 ‘ Pius IV. Part passed into Germany, and fixed
 ‘ their abode among the Bohemians, and in
 ‘ Poland and Livonia. Others turning to the
 ‘ west obtained refuge in Britain.’ But there
 were others in this age, who proceeded not so far
 as the Waldenses and Albigenes, and yet opposed
 the church of Rome in many respects. At the
 beginning of this century (6) Almeric and his
 disciples were charged with several heresies, and
 were

armis victi in Provinciam apud
 nos et Gallicæ ditionis Alpes
 vicinas confugerunt, latebras-
 que vitæ ac doctrinæ suæ iis in
 locis reppererunt. Pars in Cala-
 briam concessit, in eaque diu,
 atque adeo usque ad Pii IV
 pontificatum, se continuit. Pars
 in Germaniam transit, atque
 apud Bohemos, et in Polonia

et Livonia, larem fixit. Alii ad
 occidentem versi in Britannia
 perfugium habuerunt. Thuani
 Præfat. ad Henric. IV. p. 7.
 Edit. Buckley.

(6) Dupin XIII Siecle. Chap.
 8. Spanhemii Hist. Christian.
 Sec. XIII. Cap. 9. Sect. 2.

were condemned by the second council of Paris in the year 1209. They might possibly hold some heterodox opinions; but their great offense was their denying the change of the substance of the bread and wine in the eucharist, their opposing the worship of saints images and relics, and their affirming that the pope was Antichrist, that Rome was Babylon, and that the prelates were the members and ministers of Antichrist; so that these differed little from the Waldenses and Albigenses. William of St. Amour, a doctor of the Sorbonne, (7) wrote a treatise *of the perils of the last times*, wherein he applied that prophecy of St. Paul, (2 Tim. III. 1.) *This know also that in the last days perilous times shall come*, to the mendicant order, and preachers of his time; and it was so severe a satire upon the Dominicans, that pope Alexander IV condemned it, as containing perverse sentiments, contrary to the power and authority of the Roman pontiff and of the other bishops, and in fine as a book capable of causing great scandals and troubles in the church. Robert Groshead or Greathead, bishop

(7) Hist. Ecclesiast. Magdeburg. Cent. XIII. Cap. 10. p. 588. Edit. Basil. 1624. Dupin. *ibid.* Chap. 7. Spanhem. *ibid.* Cap. 9. Sect. 1.

(8) Vide Cent. Magdeburg.

Balaum. Dupin. Cave. Tanner. &c.

(9) Matt. Paris ad Ann. 1253. p. 874. Edit. Wats. 1640.

(1) Matt. Paris. *ibid.* Papæ redargutor,

bishop of Lincoln, (8) in his speeches and writings inveighed bitterly against the corruption and superstition, the lewdness and wickedness of the clergy in general, and the rapacity and avarice, the tyranny and antichristianism of pope Innocent IV in particular. He was also no less a friend to (9) civil than to religious liberty, and ordered all the violators of Magna Charta, whosoever and wheresoever they were within his diocese, to be excommunicated. Matthew Paris, a contemporary historian, hath (1) related the substance of his dying discourses, wherein he proved the pope to be an heretic, and deservedly to be called Antichrist: and concludes with giving him the character of ‘ refuter of the pope, ‘ reprovcr of prelates, corrector of monks, director of priests, instructor of the clergy, and ‘ in short the hammer to beat down the Romans ‘ and to bring them into contempt.’ It is no marvel that such a man was excommunicated; but he (2) little regarded the censure, and appealed from the court of Innocent to the tribunal of Christ. Not to mention others, Matthew

Paris

redargutor, praelatorum corrector, presbyterorum director, clericorum instructor—Romanorum maleus et contemptor. p. 876.

(2) Excommunicatus appellavit a curia Innocentii ad tribunal Christi. Henr. de Knyghton. Lib. 2. inter Scriptores. X. p. 2436.

M 4

(3) Span-

Paris himself hath painted in the most lively colors the corruptions and abominations of the see of Rome, the tyranny, superstition, simony, and wickedness of the popes and clergy. A protestant historian could not more freely lash and expose the vices of the times, than he did who was a monk of St. Albans.

As *they are not all Israel which are of Israel*; so neither have all the members of the Romish church believed all her doctrines. Dante and Petrarch, the former of whom died, and the latter was born as well as died, in the *fourteenth* century, were (3) severe satirists upon the times, and wrote freely against the temporal dominion of the pope, and the corruptions of the clergy, treating Rome as Babylon, and the Pope as Antichrist: and they probably did more hurt to the court and church of Rome by their wit and railery, than others by invective and declamation. Peter Fitz Cassiodor, whether a fictitious or a real person, (4) addressed a remonstrance to the church of England against the tyranny, avarice, and exactions of the court of Rome, advising and exhorting the English to shake off the Roman yoke from their necks. Michael

Cæsenas

(3) Spanhemii Hist. Christian. Sec. XIV. Cap. 5. Sect. 8. et 9. Robertus Gerius et Henricus Wharton in Appendice ad Cave

Hist. Litt. p. 9 & 50.

(4) Appendix ad Cave. p. 10. Collier's Ecclesiast. Hist. B. 5. p. 501, &c.

(5) H.

Cæſenas and William Occam (5) expoſed the various errors and hereſies of John XXII to the number of 77; and ſecure in the protection of the emperor, they ſet at nought the thunder of the pope's excommunications. Marſilius, a famous lawyer of Padua, (6) wrote a treatiſe intitled *the defender of peace*, wherein he advanced the power of the emperor above that of the pope in things ſpiritual as well as temporal; painted in the ſtrongest colors the pride, ambition, and luxury of the court of Rome; and abundantly proved that the pope had not by divine right the leaſt authority or præeminence over other biſhops. It is no wonder that the author and his book were condemned together. But there were other and better witneſſes than theſe in this age. It was ſhown before from Thuanus, that the Waldenſes and Albigenſes being perſecuted in their own country, fled for refuge into foreign nations, ſome into Germany, and ſome into Britain. In Germany they grew and multiplied ſo faſt, notwithstanding the rage and violence of croiſaders and inquiſitors, that at the beginning of this century (7) it is computed, that there were eighty thouſand of them in Bohemia, Auſtria, and

(5) H. Wharton. in Append. ad Cave. p. 20 & 28. Dupin. XIV. Siecle Chap. 5.

(6) Wharton, *ibid.* p. 26,

27. Dupin. *ibid.* Chap. 5 & 8.

(7) Bzovius ad Ann. 1315, Spanhem. *ibid.* Cap. 6. Sect.

1. Dupin. *ibid.* Chap. 8.

(8) Dupin.

and the neighbouring territories; and they pertinaciously defended their doctrines even unto death. Among a variety of other names they were called *Lollards* from (8) one Walter Lollard, who preached in Germany about the year 1315 against the authority of the pope, the intercession of saints, the mass, extreme unction, and other ceremonies and superstitions of the church of Rome; and was burned alive at Cologne in the year 1322. In England also they were denominated *Lollards*, tho' there was a man more worthy to have given name to the sect, the deservedly famous John Wickliff, the honor of his own, and the admiration of all succeeding times. Rector only of Lutterworth, he (9) filled all England, and almost all Europe with his doctrine. He began to grow famous about the year 1360 by preaching and writing against the superstitions of the age, the tyranny of the pope, the erroneous doctrines and vicious lives of the monks and the clergy; and especially by defending the royal and ecclesiastical jurisdiction against the usurpations of the popes and mendicant friars. The more he opposed, the more reason he found for opposition. He translated the canonical scriptures into the English language,

and

(8) Dupin. *ibid.* Hoffmanni
Lex. Spelman. Skinner. &c.

(9) H. Wharton in *Append.*
ad Cave. p. 60, &c. Span-
nem.

and wrote comments upon them. He demonstrated the antichristianity of popery, and the abomination of desolation in the temple of God. He asserted the one true sacrifice of Christ, and opposed the sacrifice of the mass, transubstantiation, the adoration of the host, the seven sacraments, purgatory, prayers for the dead, the worship of saints and images, and in short all the principal corruptions and superstitions of the church of Rome. His success too was greater than he could have expected. The princes, the people, the university of Oxford, many even of the clergy, favored and supported him, and embraced his opinions. His enemies have charged him with several heterodox notions; but many years ago was published *An apology for John Wickliff, showing his conformity with the now church of England, &c; collected out of his written works in the Bodleian library by Thomas James keeper of the same, at Oxford 1608.* This truly great and good man died of a palsy the last day of the year 1387, but his doctrines did not die with him. His books were read in the public schools and colleges at Oxford, and were recommended to the diligent perusal of each student in the university, till they were condemned and prohibited by

hem. *ibid.* Cap. 6. Leland, Bale, Tanner. &c. &c.

(1) Wal-

by the council of Constance in the next century. His followers the Lollards in the year 1395 presented (1) a remonstrance to the parliament, which contained these with other articles; that when the church of England began to mismanage her temporalities in conformity to the precedents of Rome, faith, hope, and charity began to take their leave of her communion; that the English priesthood derived from Rome, and pretending to a power superior to angels, is not that priesthood which Christ settled upon his apostles; that injoining celibacy to the clergy was the occasion of scandalous irregularities in the church; that the pretended miracle of transubstantiation runs the greatest part of christendom upon idolatry; that exorcisms and benedictions pronounced over wine, bread, water, the mitre, the cross, &c, have more of necromancy than religion in them; that prayer made for the dead is a wrong ground for charity and religious indowments; that pilgrimages, prayers and offerings made to images and crosses, are near of kin to idolatry; that auricular confession makes the priests proud, lets them into the secrets of the penitent, gives opportunities for intrigues, and is attended with scandalous consequences,

(1) Walsingham, Stow, Spelman, Collier's Eccles. Hist. B. 6. p. 596, &c.

(2) Balai

sequences, as well as the doctrine of indulgences; that the vow of single life undertaken by women in the church of England is the occasion of horrible disorders, &c. Some false tenets might be contained in the same remonstrance; for alas, who is there that holdeth the truth without any mixture or alloy of error? They denied the infallibility of the pope, and they could not well pretend to be infallible themselves.

Two things contributed much to the revival of learning in the *fifteenth* century, the Greeks flying with their books from Constantinople which the Turks had taken, and the invention of printing. As learning more revived, so the truth prevailed more; and the more the truth prevailed, the fury of persecution increased in proportion. Wickliff himself had been permitted to die in peace; but after his death (2) his doctrines were condemned, his books were burnt, his very body was dug up and burnt too, by a decree of the council of Constance, and the command of pope Martin V, executed by Richard Fleming bishop of Lincoln. His followers however were not discouraged, and many of them witnessed a good confession even unto death. William Sawtre, parish priest of St.

Osith

(2) Balæi Script. Brit. Cent. pend. ad Cave p. 63. Dupin,
6. N^o 1. H. Wharton in Ap- Collier, Tanner, &c.

Ofith in London, (3) hath the honor of being the first who was burnt for heresy in England; which was done in the reign of Henry IV, at the beginning of this century. A few years afterwards Thomas Badby (4) was convicted of heresy, and ordered also to be burnt in Smithfield. Henry prince of Wales was present at his execution: and the poor man shewing very sensible signs of the torment he indured, the prince out of compassion commanded the fire to be removed, and promised him pardon and a pension for life, provided he would retract his errors. But Badby being come to himself, resolutely rejected this offer; he chose rather to die with a good, than to live with an evil conscience; and so the fire was kindled again, and he was consumed to ashes. In the next reign Sir John Oldcastle, baron of Cobham, (5) was prosecuted for being the principal patron and abetter of the Lollards. Being examined before the archbishop of Canterbury, he declared against transubstantiation, penances, the worshipping of the cross, the power of the keys; and asserted that the pope was Antichrist and the head of that body, the bishops were the members,

(3) Fox, Burnet's Hist. of the
Ref. B. 1. Collier's Eccles. Hist.
B. 7. p. 617, &c. Rapin. &c.

(4) Walsingham, Rapin, Col-
lier ibid. p. 629. &c. &c.

(5) Walsingham, Rapin, Col-
lier

members, and the friers the hinder parts of the antichristian society. He was therefore pronounced a heretic convict, and delivered over to the secular power. But before the day fixed for his execution he escaped out of prison; and being charged by his enemies with endeavoring to make an insurrection, he was outlawed for high treason; and being taken afterwards, he was hanged as a traitor, and burnt hanging as an heretic, being the first nobleman in England who suffered death for the cause of religion. It was the great blot and stain of Henry the fifth's reign and character, that while he was carrying the glory of the English arms abroad, he was still persecuting the poor Lollards at home. But notwithstanding these persecutions, and the severest laws and proclamations against them, their numbers still increased, not only among the people, but even in parliament, not only in England, but even in foreign countries, and especially in Bohemia. For there (6) John Hufs and Jerome of Prague having received Wickliff's books, advanced and propagated the same doctrines; for which they were both condemned to the flames, and suffered death with the

lier *ibid.* p. 632. &c. &c.

(6) Spanhemii *Hist. Christian.*
Sec, XV. Cap. 6 & 7. Dupin

Siecle XV. Chap. 7. Lenfant
Hist. Conc. Pis. & Constance.

(7) Usser.

the most heroic fortitude. It was a most unjust sentence, contrary to all faith and the solemn engagement of a safe conduct, and drew after it the most fatal consequences. For out of their ashes a civil war was kindled; the Bohemians revolted against the emperor, and maintained and defended their opinions by arms as well as by arguments. What the opinions generally received among the Bohemians were, we may learn with some exactness from one, who had opportunities of being well informed by living and conversing some time among them, and was far from being prejudiced in their favor, Æneas Sylvius, who being afterwards chosen

(7) Usser de Christian. Eccles. successione et statu. Cap. 6. Sect. 16. Allix's Remarks upon the ancient church of Piedmont. Chap. 22. Æneas Sylv. Hist. Bohem. Cap. 35.

Romanum præfulem reliquis episcopis parem esse.

Inter sacerdotes nullum discrimen; presbyterum non dignitatem, sed vitæ meritum efficere potiozem.

Animas e corporibus excedentes, aut in æternas e vestigio pœnas mergi, aut perpetua consequi gaudia.

Purgatorium ignem nullum inveniri.

Vanum esse orare pro mortuis, et avaritiæ sacerdotalis inventum.

Dei et sanctorum imagines delendas.

Aquarum palmarumque benedictiones irridendas.

Mendicantium religiones malos dæmonas invenisse.

Sacerdotes pauperes esse debere, solâ contentos eleemosynâ.

Liberam cuique prædicationem verbi Dei patere.

Nullum capitale peccatum, quantumvis majoris mali vitandæ gratia, tolerandum.

Qui mortalis culpæ reus sit, eum neque seculari, neque ecclesiastica dignitati potiri, neque parendum ei.

Confirmationem, quam chrismate pontifices inducunt, et extremam unctionem inter ecclesiæ sacramenta minimè contineri.

chosen pope assumed the name of Pius II. These then were (7) their opinions according to him, who, we may be certain, would not represent them better, if he would not represent them worse, than they were in reality.

‘ The pope of Rome is equal with other bishops.

‘ Among priests there is no difference; not dignity, but merit giveth the preference.

‘ Souls departing out of bodies, are immediately either plunged into eternal punishments, or attain eternal joys.

‘ There is no purgatory fire.

‘ It

tineri.

Auricularem confessionem nugacem esse; sufficere sua quemque Deo in cubili suo conqueri peccata.

Baptisma fluvialis undæ, nullâ interjectâ sacri olei mixturâ recipiendum.

Cæmiteriorum inanem usum, quæstus causâ repertum; quacun- que tegantur tellure humana corpora, nihil distare.

Templum Dei latè patentis ipsum mundum esse; coarctare majestatem ejus, qui ecclesias, monasteria, oratoriaque construunt, tanquam propitior in eis divina bonitas inveniatur.

Sacerdotales vestes, altarium ornamenta, pallas, corporalia, calices, patinas, vasaque hujus-

VOL. III.

modi nil habere momenti.

Sacerdotem quocunque loco, quocunque tempore sacram Christi corpus conficere posse, petentibusque ministrare; sufficere, si verba sacramentalia tantum dicat.

Suffragia sanctorum in cælis cum Christo regnantium frustra impetrari, quæ juvare non possunt.

In canonicis horis cantandis dicendisque frustra tempus teri.

Nulla die ab opere cessandum, nisi quæ Dominica nunc appellatur.

Celebritates sanctorum prorsus rejiciendas.

Jejuniis quoque ab ecclesiis institutis, nihil inesse meriti.

N

(8) Span-

‘ It is vain to pray for the dead, and an invention of priestly covetousness.

‘ The images of God and the saints ought to be destroyed.

‘ The blessing of water and palm branches is ridiculous.

‘ The religion of the mendicants was invented by evil demons.

‘ Priests ought to be poor, content with alms alone.

‘ Every one hath free liberty to preach the word of God.

‘ No capital sin ought to be tolerated, altho’ for the sake of avoiding a greater evil.

‘ He who is guilty of mortal sin ought not to enjoy any secular or ecclesiastical dignity, nor is he to be obeyed.

‘ Confirmation, which the bishops celebrate with anointing, and extreme unction, are by no means contained among the sacraments of the church.

‘ Auricular confession is trifling; it is sufficient for every one in his chamber to confess his sins unto God.

‘ Baptism ought to be celebrated without any mixture of holy oil.

‘ The use of church-yards is vain, invented for the sake of gain; in whatsoever ground human

‘ human bodies are buried, it maketh no difference.

‘ The temple of the great God is the whole world; they confine his majesty, who build churches, monasteries, and oratories, as if the divine goodness would be found more propitious in them.

‘ Sacerdotal vestments, ornaments of altars, palls, corporals, chalices, patins and vessels of this sort are of no moment.

‘ A priest in any place, at any time can consecrate the body of Christ, and administer it to those who desire it; it is sufficient, if he repeat only the sacramental words.

‘ The suffrages of the saints reigning with Christ in heaven are implored in vain, forasmuch as they cannot help us.

‘ The time is consumed in vain in singing and saying the canonical hours.

‘ We should cease from work on no day, except that which is now called the Lord’s day.

‘ The festivals of saints are altogether to be rejected.

‘ The fasts also instituted by the church have no merit in them.

These were the opinions of the Bohemians or Hussites, for which they fought as well as dis-

puted against the pope and emperor. At first they were victorious under the conduct of the famous John Ziska; and when they were beaten at last, they retired into the mountains and caves, where they continued distinguished by the name of *the Bohemian brethren* till the time of the Reformation. Even in the bosom of the church of Rome there were many good men, who called aloud for a reformation in faith as well as in morals, in doctrine as well as in discipline. One instance is more particularly worthy of our attention. Jeronimo Savonarola (8) was a Dominican, celebrated in all Italy, and especially in Florence, for the great purity and strictness of his life and doctrine. He preached freely against the vices of the age, the luxury, avarice, and debauchery of the Roman clergy in general, and the tyranny and wickedness in particular of pope Alexander VI and his son Cæsar Borgia. In his discourses, sermons, and writings he pressed the necessity of holding a general council and of making a general reformation: and he wrote particularly a treatise (9) intitled *The lamentation of the spouse of Christ against false prophets, or an exhortation to the faithful*

(8) Spanhem. *ibid.* Cap. 5. Dupin. *ibid.* Chap. 4. Bayle's Sect. 3. H. Wharton in *Append.* Dict. &c. &c.
ad Cave p. 198, &c. Guicciardin. B. 3, toward the end. Phil. de Comines. B. 8. Chap. 19.

(9) *Lamentatio Christi sponsæ adversus Pseudapostolos, sive exhortatio ad fideles, ut precentur Dominum*

faithful that they would pray unto the Lord for the renovation of the church. But what was the fruit and consequence of all his pious zeal? He was excommunicated, he was imprison'd, he was tortured, he was burnt, which he suffered with all possible constancy on the 23d of May 1498, and in the 46th year of his age. All persons of any note and eminence bear a double character in the world, and so doth Savonarola, his admirers extolling him as the best of men and the prophet of God, his enemies reviling him as the worst of impostors and hypocrits: but if his works may speak for him, they are, in the (1) opinion of Dupin, 'full of grace
' and of maxims of piety; he speaketh freely
' there against the vices, and teacheth the most
' pure and the most exalted morality.'

We are now arrived at the *sixteenth* century, *seculum reformatum* as it hath been called, or the age of reformation. The materials had in great measure been collected, and the foundations had been laid deep before, but this age had the happiness of seeing the superstructure raised and completed. All the christian world almost
had

Dominum pro renovatione ecclesiæ.
Venet. 1537. et cum vita Savonarolæ. Paris 1674. 8°. Wharton
ibid.

(1) Les ouvrages de cet au-

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teur sont pleins d'onction & de maximes de piété; il y parle librement contre les vices, & y enseigne la morale la plus pure & la plus relevée. Dupin. ibid.

(2) Sleidan's

had groaned earnestly for a reformation: and pope Adrian himself (2) acknowledged the necessity of it, and promised to begin with reforming the court of Rome, as the source and origin of evil. Erasmus and others led the way; and Luther began (3) publicly to preach against the pope's indulgencies in the year 1517, which is usually reckoned the æra of the Reformation. So that during all the dark ages of popery, from the first rise of the beast down to the Reformation, there have constantly been some true and faithful *witnesses* of Jesus Christ, who, tho' they may have fallen into some errors and mistakes, (as indeed who is altogether free from them?) yet it may charitably be presumed, held none which are contrary to the fundamentals of the christian faith, and destructive of salvation. Many more there were without doubt than have come to our knowledge; many more might have been collected, and this deduction drawn out into a greater length: but I have studied brevity as much as I well could; and they who are desirous of seeing a larger and more particular account of *the witnesses* may find

(2) Sleidan's Hist. of the Reformation. B. 4. Father Paul's Hist. of the Council of Trent. B. I. Sect. 60.

(3) Sleidan. B. 1. Father

Paul. B. 1. Sect. 18, &c.

(4) Matthias Flaccius in Catalogo testium veritatis. Hist. Ecclesiast. Magdeburg. Usher de Christian.

find it in (4) Flaccius Illyricus, in the Centurians of Magdeburg, in Usher, in Allix, in Spanheim, and other authors. Here only some of the principal instances are selected: but this deduction, short and defective as it is, evidently demonstrates however, that there hath not been that uninterrupted union and harmony, which the members of the church of Rome pretend and boast to have been before the Reformation: and at the same time it plainly evinces, that they betray great ignorance, as well as impertinence, in asking the question *Where was your religion before Luther?* Our religion, we see, was in the hearts and lives of many faithful witnesses; but it is sufficient, if it was no where else, that it was always in the Bible. "The Bible, as Chillingworth (5) says, the Bible only is the religion of protestants."

15 And the seventh angel sounded, and there were great voices, in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And

Christian. Eccles. successione et statu. Allix's Remarks upon the ancient church of Piedmont, and the ancient churches of the Albigenes. Frederici Spanhemii Hist.

Christiana et Hist. Imaginum.

(5) Chillingworth's Religion of Protestants, Chap. 6. Sect. 56.

16 And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

At the sounding of the seventh trumpet (ver. 15.) *the third woe* commenceth, which is rather implied than expressed, as it will be described more fully hereafter. *The third woe* brought on the inhabitants of the earth is the ruin and downfall of the Antichristian kingdom: and then, and not till then, according to the heavenly chorus, *the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* St. John is rapt and hurried away as it were to a view of the happy mil-

millenium, without considering the steps preceding and conducting to it. At the same time *the four and twenty elders*, or the ministers of the church, (ver. 16, 17, 18.) are represented as praising and glorifying God for manifesting his *power and kingdom* more than he had done before: and give likewise an intimation of some succeeding events, as *the anger of the nations*, Gog and Magog, (XX. 8.) and *the wrath of God*, displayed in their destruction, (XX. 9.) and *the judging of the dead*, or the general judgment, (XX. 12.) and *the rewarding of all the good, small and great*, as well as *the punishing of the wicked*. Here we have only a summary account of the circumstances and occurrences of the seventh trumpet, but the particulars will be dilated and enlarged upon hereafter.

And thus are we arrived at the consummation of all things, through a series of prophecies extending from the apostle's days to the end of the world. It is this series which has been our clue to conduct us in our interpretation of these prophecies: and tho' some of them may be dark and obscure considered in themselves, yet they receive light and illustration from others preceding and following. All together they are as it were a chain of prophecies,

cies, whereof one link depends on, and supports another. If any parts remain yet obscure and unsatisfactory, they may perhaps be cleared up by what the apostle himself hath added by way of explanation.





XXV.

An Analysis of the Revelation.

PART II.

MOST of the best commentators divide the Apocalyps or Revelation into two parts, *the book sealed with seven seals*, and *the little book*. But it happens unluckily, that according to their division the lesser book is made to contain as much or more than the larger: whereas in truth *the little book* is nothing more than a part of *the sealed book*, and is added as a codicil or appendix to it. We would also divide the Revelation into two parts, or rather the book so divides itself. For the former part proceeds, as we have seen, in a regular and successive series from the apostle's days to the consummation of all things. Nothing can be added, but it must fall some where or other within the compass of this period; it must in some measure be a resumption of the same subjects; and this latter part may most properly be considered as an enlargement and illustration of the former. Several things, which were only touched

touched upon, and delivered in dark hints before, require to be more copiously handled, and placed in a stronger light. It was said that *the beast should make war against the witnesses and overcome them*: but who or what *the beast* is we may reasonably conjecture indeed, but the apostle himself will more surely explain. The transactions of the seventh trumpet are all summed up and comprised in a few verses, but we shall see the particulars branched out and enlarged into as many chapters. In short this latter part is designed as a supplement to the former, to complete what was deficient, to explain what was dubious, to illustrate what was obscure: and as the former described more the destinies of the Roman empire, so this latter relates more to the fates of the Christian church.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

This last verse of the eleventh chapter, in my opinion, should have been made the first verse of the twelfth chapter; for it appears to be the begin-

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ning of a new subject. It is somewhat like the beginning of Isaiah's vision; (VI. 1.) *I saw the Lord sitting upon a throne (the ark) high and lifted up, and his train filled the temple.* It is somewhat like the beginning of St. John's prophetic visions; (IV. 1, 2.) *I looked, and behold, a door was opened in heaven; and behold, a throne was set in heaven, and one sat on the throne.* This is much in the same spirit; *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament;* that is, more open discoveries were now made, and the mystery of God was revealed to the prophet. *Lightnings, and voices, and thundrings, and an earthquake, and great hail,* are the usual concomitants and attendants of the divine presence, and especially at giving new laws and new revelations. So at mount Sinai (Exod. XX. 16, &c.) *there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, and the whole mount quaked greatly.* So likewise in this very book of the Apocalyps, before the opening of the seven seals (IV. 5.) *there were lightnings, and thundrings, and voices.* So again before the sounding of the seven trumpets (VIII. 5.) *there were voices, and thundrings, and lightnings, and an earthquake:* and with as much reason they are

are made in this place the signs and preludes of the revelations and judgments, which are to follow. It is no just objection, that a new subject is supposed to begin with the conjunction *and*; for this is frequent in the stile of the Hebrews; some books, as Numbers, Joshua, the two books of Samuel, and others, begin with *Vau* or *and*; and the same objection would hold equally against beginning the division with the next verse of the next chapter.

C H A P. XII.

1 **A**ND there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child, cried, traveling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered,
for

for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

St. John resumes his subject from the beginning, and represents the church (ver. 1, 2.) as a woman, and a mother bearing children unto Christ. She is *clothed with the sun*, invested with the rays of Jesus Christ the sun of righteousness; having *the moon*, the Jewish new-moons and festivals as well as all sublunary things, *under her feet*; and *upon her head a crown of twelve stars*, an emblem of her being under the light and guidance of the twelve apostles. *And she being with child, cried, traveling in birth, and pained to be delivered.* St. Paul hath made use of the same metaphor, and applied it to his preaching and propagating of the gospel in the midst of tribulation and persecution. (Gal. IV. 19.) *My little children of whom I travel in birth again, until Christ be formed in you.*
But

But the words of St. John are much stronger, and more emphatically express the pangs, and struggles, and torments, which the church endured from the first publication of the gospel to the time of Constantine the great, when she was in some measure eased of her pains, and brought forth a deliverer. At the same time *there appeared* (ver. 3.) *a great dragon*; which is the well known sign or symbol of the devil and satan, and of his agents and instruments. We find the kings and people of Egypt, who were the great persecutors of the primitive church of Israel, distinguished by this title in several places of the Old Testament: (Psal. LXXIV. 13. Is. LI. 9. Ezek. XXIX. 3.) and with as much reason and propriety may the people and emperors of Rome, who were the great persecutors of the primitive church of Christ, be called by the same name, as they were actuated by the same principle. For that the Roman empire was here figured, the characters and attributes of the dragon plainly evince. He is *a great red dragon*: and purple or scarlet was the distinguishing color of the Roman emperors, consuls, and generals; as it hath been since of the popes and cardinals. His *seven heads*, as the angel afterwards (XVII. 9, 10.) explains vision, allude to the seven mountains upon which

which Rome was built, and to the seven forms of government, which successively prevailed there. His *ten horns* typify the ten kingdoms, into which the Roman empire was divided; and the *seven crowns upon his heads* denote, that at this time the imperial power was in Rome, the high city, as Propertius (1) describes it, seated on seven hills, which presides over the whole world. *His tail* also (ver. 4.) *drew the third part of the stars of heaven, and did cast them to the earth*; that is, he subjected the third part of the princes and potentates of the earth: and the Roman empire, as we have seen before, is represented as *the third part* of the world. *He stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born*: and the Roman emperors and magistrates kept a jealous watchful eye over the Christians from the beginning. As Pharaoh laid snares for the male children of the Hebrews, and Herod for the infant Christ, the son of Mary; so did the Roman dragon for the mystic Christ, the son of the church, that he might destroy him even in his infancy. But notwithstanding the jealousy and envy of the Romans, the gospel was widely diffused and pro-

(1) Septem urbs alta jugis, toti quæ præsidet orbi.

propagated, and the church brought many children unto Christ, and in time such as were promoted to the empire. *She brought forth a man-child, who was to rule all nations with a rod of iron.* (ver. 5.) It was predicted, that Christ should rule over the nations, (Psal. II. 9.) *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel:* but Christ, who is himself invisible in the heavens, ruleth visibly in Christian magistrates, princes, and emperors. It was therefore promised before to Christians in general, (II. 26, 27.) *He that overcometh, and keepeth my works unto the end, to him will I give power over the nations (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers) even as I received of my Father.* But it should seem that Constantine was here particularly intended, for whose life (2) the dragon Galerius laid many snares, but he providentially escaped them all; and notwithstanding all opposition, *was caught up unto the throne of God*, was not only secured by the divine protection, but was advanced to the imperial throne, called *the throne of God*, for (Rom. XIII. 1.) *there is no power but*

(2) Euseb. de Vita Constant. Marcellini, p. 656. Edit. Valer. Lib. 1. Cap. 20. Lactant. de Mort. Persecut. Cap. 24. Auctor ignotus ad calcem Amm. fii Paris. 1681.

(3) Euseb. de Vita Constant. Lib.

but of God; the powers that be, are ordained of God. He too ruled all nations with a rod of iron; for he had not only the Romans, who before had persecuted the church, under his dominion, but also (3) subdued the Scythians, Sarmatians, and other barbarous nations, who had never before been subject to the Roman empire: and as the learned (4) Spanheim informs us, there are still extant medals and coins of his with these inscriptions, *the subduer of the barbarous nations, the conqueror of all nations, every where a conqueror*, and the like. What is added (ver. 6.) of *the woman's flying into the wilderness for a thousand two hundred and threescore days* is said by way of prolepsis or anticipation. For the war in heaven between Michael and the dragon, and other subsequent events, were prior in order of time to the flight of the woman into the wilderness: but before the prophet passeth on to a new subject, he giveth a general account of what happened to the woman afterwards, and entereth more into the particulars in their proper place.

7 And there was war in heaven; Michael
and

Lib. 4. Cap. 5, &c.

(4) Spanhemii Dissert. Decima Tertia de Præstantia & Usu

Numism. Antiqu. p. 636, 638. Observat. ad Juliani Imp. Orat. I. in laudem Constantii p. 66.

Q 2

(5) *Novi*

and his angels fought against the dragon, and the dragon fought and his angels :

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea : for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

It might reasonably be presumed, that all the powers of idolatry would be strenuously exerted.

erted against the establishment of Christianity, and especially against the establishment of a Christian on the imperial throne: and these struggles and contentions between the Heathen and the Christian religions are represented (ver. 7.) by *war in heaven* between the angels of darkness and angels of light. Michael was (Dan. X. 21. XII. 1.) the tutelar angel and protector of the Jewish church. He performs here the same office of champion for the Christian church. He and the good angels, who are *sent forth* (Hebr. I. 14.) *to minister to the heirs of salvation*, were the invisible agents on one side, as the devil and his evil angels were on the other. The visible actors in the cause of christianity were the believing emperors and ministers of the word, the martyrs and confessors; and in support of idolatry were the persecuting emperors and heathen magistrates together with the whole train of priests and sophists. This contest lasted several years, and the final issue of it was (ver. 8, 9.) that the Christian prevailed over the Heathen religion; the Heathens were deposed from all rule and authority, and the Christians were advanced to dominion and empire in their stead. Our Saviour said upon his disciples casting devils out of the bodies of men, (Luke X. 18.) *I beheld Satan, as lightning, fall from heaven.*

In the same figure Satan fell from heaven, and was cast out into the earth, when he was thrust out of the imperial throne, and his angels were cast out with him, not only all the heathen priests and officers civil and military were cashiered, but their very gods and demons, who before were adored for their divinity, became the subjects of contempt and execration. It is very remarkable, that Constantine himself and the Christians of his time describe his conquests under the same image, as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, (5) in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of churches, saith that ‘liberty being now restored, and that dragon being removed from the administration of public affairs, by the providence of the great God, and by my ministry, I esteem the great power of God to have been made manifest even to all.’ Moreover (6) a picture of Constantine was set up over the palace gate, with the cross over his head, and under

his

(5) Νυνι δε της ελευθεριας αποδο-
 δεισης, και τε δρακοντος εμμεν απο
 της των κοινων διοικησεως, τε Θεω τε
 μεγυτε προνοια, ημετερα δ υπηρξισια
 εκδιωχθεντος, ηγουμεν και πασι
 φανεραν γεγενησθαι την θειαν δυ-
 ναμιν, η, τ, λ. Nunc vero cum

libertas restituta sit, et draco
 ille providentia quidem Dei op-
 timi maximi, ministerio autem
 nostro a reipublicæ administra-
 tione submotus; equidem exis-
 timo divinam potentiam omni-
 bus clarissimè innotuisse. &c.

Euseb.

his feet the great enemy of mankind, who persecuted the church by the means of impious tyrants, in the form of a dragon, transfix'd with a dart thro' the midst of his body, and falling headlong into the depth of the sea; in allusion, as it is said expressly, to the divine oracles in the books of the prophets, where that evil spirit is called the dragon and the crooked serpent. Upon this victory of the church, there is introduced (ver. 10.) a triumphant hymn of thanksgiving for the depression of idolatry, and exaltation of true religion: for now it was no longer in the power of the heathen persecutors, as Satan accused holy Job before God, to accuse the innocent Christians before the Roman governors, as the perpetrators of all crimes, and the causers of all calamities. It was not by temporal means or arms that the Christians obtained this victory, (ver. 11.) but by spiritual, by the merits and death of their redeemer, by their constant profession of the truth, and by their patient suffering of all kinds of tortures even unto death: and the blood of the martyrs hath been often called *the seed of the church*.

Euseb. de Vita Constant. Lib. 2. Cap. 46. Socratis Hist. Eccles. Lib. 1. Cap. 9. Theodorit. Lib. 1. Cap. 15.

(6) Euseb. de Vita Constant. Lib. 3. Cap. 3. τον δε εχθρον και πολεμιον θνητα, τον την εκκλησιαν

την οβη δια της των αθων πολιορκησαντα τυραννιδας, — εν δρακοντος μορφη. hostem illum et inimicum generis humani, qui impiorum tyrannorum opera ecclesiam Dei oppugnaverat, sub draconis forma.

church. This victory was indeed (ver. 12.) matter of joy and triumph to the blessed angels and glorified saints in heaven, by whose sufferings it was in great measure obtained : but still new woes are threatened *to the inhabitants of the earth* ; for tho' the dragon was deposed, yet was he not destroyed ; though idolatry was depressed, yet was it not wholly suppressed ; there were still many Pagans intermixed with the Christians, and the devil would excite fresh troubles and disturbances on earth, *because he knoweth that he hath but a short time*, it would not be long before the Pagan religion should be totally abolished, and the Christian religion prevail in all the Roman empire.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place : where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman ; that he might cause her to be carried away of the flood.

16 And

(7) Ταῦτα μὲν ἐν φθονὶ [forſan φθονος] τῆς καὶ πομπῆς δαμνῶν,

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

When the dragon was thus deposed from the imperial throne, and *cast unto the earth*, (ver. 13.) he still continued to persecute the church with equal malice, tho' not with equal power. He made several attempts to restore the Pagan idolatry in the reign of Constantine, and afterwards in the reign of Julian; he traduced and abused the Christian religion by such writers as Hierocles, Libanius, Eunapius, and others of the same stamp and character; he rent and troubled the church with heresies and schisms; he stirred up the favorers of the Arians, and especially the kings of the Vandals in Africa, to persecute and destroy the orthodox Christians. These things, as (7) Eusebius saith upon one of these occasions, some malicious and

and wicked demon, envying the prosperity of the church, effected. But the church was still under the protection of the empire, (ver. 14.) *and to the woman were given two wings of a great eagle.* As God said to the children of Israel, (Exod. XIX. 4.) *Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself;* so the church was supported and carried as it were on eagles wings: but the similitude is the more proper in this case, an *eagle* being the Roman ensign, and the *two wings* alluding probably to the division that was then made of the eastern and the western empire. In this manner was the church protected, and these wings were given, *that she might fly into the wilderness*, into a place of retirement and security, *from the face of the serpent.* Not that she fled into the wilderness at this time, but several years afterwards; and there *she is nourished for a time, and times, and half a time*, that is three prophetic years and a half, which is the same period with the *thousand two hundred*
and

vidiæ, et malignus dæmon ecclesiæ felicitatem semper ægre ferens, in nostram perniciem machinatus est. Euseb. de Vita Constant. Lib. 2. Cap. 73.

(8) Interea comes Stilicho, Vandalorum inbellis, avaræ,

perfidæ et dolosæ gentis genere editus, parvipendens quod sub imperatore imperabat, Eucherium filium suum, sicut a plerisque traditur, jam inde Christianorum persecutionem a puero privatoque meditantem, in imperium

and threescore days or years before-mentioned. So long the church is to remain in a desolate and afflicted state, during the reign of Antichrist; as Elijah, (1 Kings XVII. XVIII. Luke IV. 25, 26.) while idolatry and famine prevailed in Israel, was secretly fed and nourished three years and six months in the wilderness. But before the woman fled into the wilderness, *the serpent cast out of his mouth water as a flood*, (ver. 15.) with intent to wash her away. *Waters* in the stile of the Apocalyps (XVII. 15.) signify *peoples and nations*; so that here was a great inundation of various nations, excited by the dragon or the friends and patrons of the old idolatry, to oppress and overwhelm the Christian religion. Such appeared plainly to have been the design of the dragon, when (8) Stilicho, prime minister of the emperor Honorius, first invited the barbarous heathen nations, the Goths, Alans, Sueves, and Vandals, to invade the Roman empire, hoping by their means to raise his son Eucherius to the throne, who from a boy was an enemy to the

perium quoquo modo sustinere nitebatur. Quamobrem Alaricum, cunctamque Gothorum gentem &c.—Eucherius, qui ad conciliandum sibi favorem Paganorum, restitutione templorum et everfione ecclesiarum imbu-

turum se regni primordia minabatur, &c. Orosii Hist. Lib. 7. Cap. 38. p. 571. Edit. Havercamp. Vide etiam Jornandem de Rebus Geticis et de Regn. Successi et Paulum Diaconum. Lib. 13.

(9) Urbem

the Christians, and threatened to signalize the beginning of his reign with the restoration of the Pagan, and abolition of the Christian religion. Nothing indeed was more likely to produce the ruin and utter subversion of the Christian church, than the irruptions of so many barbarous Heathen nations into the Roman empire. But the event proved contrary to human appearance and expectation; *the earth swallowed up the flood*; (ver. 16.) the Barbarians were rather swallowed up by the Romans, than the Romans by the Barbarians; the Heathen conquerors instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans, so that the victors were in a manner absorbed and lost among the vanquished. This course not succeeding according to probable expectation, the dragon did not therefore desist from his purpose, (ver. 17.) but only took another method of persecuting the true sons of the church, as we shall see in the next chapter. It is said that he *went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus*; which implies that at this time there was only a *remnant*, that corruptions were greatly

greatly increased, and *the faithful were diminished*
from among the children of men.

C H A P. XIII.

1 **A**ND I stood upon the sand of the sea,
and saw a beast rise up out of the
sea, having seven heads, and ten horns,
and upon his horns ten crowns, and upon
his heads the name of blasphemy.

2 And the beast which I saw was like
unto a leopard, and his feet were as *the feet*
of a bear, and his mouth as the mouth of a
lion: and the dragon gave him his power,
and his seat, and great authority.

3 And I saw one of his heads, as it
were wounded to death; and his deadly
wound was healed: and all the world
wondred after the beast.

4 And they worshipped the dragon
which gave power unto the beast: and
they worshipped the beast, saying, Who
is like unto the beast? who is able to make
war with him?

5 And there was given unto him a mouth
speaking great things, and blasphemies;
and power was given unto him to continue
forty *and* two months.

6 And he opened his mouth in blasphem-
my

my against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the faints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the faints.

Here *the beast* is described at large, who was only mentioned before: (XI. 7.) and a *beast* in the prophetic stile is a tyrannical idolatrous empire. The kingdom of God and of Christ is never represented under the image of a *beast*. As Daniel (VII. 2, 3.) beheld *four great beasts*, representing the four great empires, *come up from a stormy sea*, that is from the commotions of the world; so St. John (ver. 1.) saw this *beast* in like manner *rise up out of the sea*. He was said before (XI. 7.) to ascend *ἐκ τῆς ἀβύσσου*, *out of the abyss*

abyss or *bottomless pit*, and it is said afterwards (XVII. 8.) that he shall ascend εκ της αβυσσος, *out of the abyss* or *bottomless pit*; but here he is said to ascend εκ της θαλασσης, *out of the sea*; so that the *sea* and *abyss* or *bottomless pit* are in these passages the same. No doubt is to be made, that this beast was designed to represent the Roman empire; for thus far both ancients and moderns, papists and protestants are agreed: the only doubt and controversy is, whether it was Rome Pagan or Christian, imperial or papal, which may perhaps be fully and clearly determined in the sequel.

St. John saw this beast *rising* out of the sea, but the Roman empire was risen and established long before St. John's time; and therefore this must be the Roman empire, not in its then present, but in some future shape and form; and it arose in another shape and form, after it was broken to pieces by the incursions of the northern nations. The beast hath *seven heads* and *ten horns*, which are the well known marks and signals of the Roman empire, the *seven heads* alluding to the seven mountains whereon Rome was situated, and to the seven forms of government which successively prevailed there, and the *ten horns* signifying the ten kingdoms into which the Roman empire was

was divided. It is remarkable, that the dragon had *seven crowns upon his heads*, but the beast hath *upon his horns ten crowns*; so that there had been in the mean while a revolution of power from the *heads* of the dragon to the *horns* of the beast, and the sovranity, which before was exercised by Rome alone, was now transferred and divided among ten kingdoms: but the Roman empire was not divided into ten kingdoms, till after it was become Christian. Altho' the heads had lost their crowns, yet they still retained *the names of blasphemy*. In all its heads, in all its forms of government Rome was still guilty of idolatry and blasphemy. Imperial Rome was called, and delighted to be called, (9) *the eternal city, the heavenly city, the goddess of the earth, the goddess*; and had her temples and altars with incense and sacrifices offered

(9) Urbem æternam. Ammian. Marcell. Lib. 14. Cap. 6. p. 19. Edit. Valesii. Paris 1681. Urbis ab æternæ &c. Ausonii Epigram. 3 de Fastis. *ἡ πόλις ἡ πόλις*. Athenæi Lib. 1. p. 20. Edit. Casaubon. Terrarum dea, gentiumque Roma, Cui par est nihil, et nihil secundum. Martial. Lib. 12. Epigram. 8. Ita Romam, orbis caput, tanquam cæleste aliquod numen, seu *terrarum deam gentiumque* a Bilbilitano vate dictam, divinis honoribus, templis,

facerdotibus, ædituis, ipsa ΘΕΑΣ ΡΩΜΗΣ appellatione, quod plures Græcarum illarum civitatum nummi ostendunt, sibi condecorandam existimarunt. Quo autem referendum mihi videtur illud *nomen blasphemica*, quod septem capitibus inscriptum gestasse legitur bestia in sacro Revelationum libro, et quod Hieronymus ac Prosper ad *urbis æternæ* appellationem retulerunt, Romæ cum alibi, tum in nummis ejus itidem familiarem. Spanhemii Dissert.

Tertia

offered up to her: and how papal Rome likewise hath arrogated to herself divine titles and honors, there will be a fitter occasion of showing in the following part of this description.

As Daniel's fourth beast (VII. 7.) was without a name, and *devoured and brake in pieces* the three former; so this beast (ver. 2.) is also without a name, and partakes of the nature and qualities of the three former, having *the body of a leopard*, which was the third beast or Grecian empire, and *the feet of a bear*, which was the second beast or Persian empire, and *the mouth of a lion*, which was the first beast or Babylonian empire: and consequently this must be the same as Daniel's fourth beast, or the Roman empire. But still it is not the same beast, the same empire entirely, but with some variation; and (1)

the

Tertia de Præstant. & Usu
Numm. Ant. Sect. 3. p. 138.
Vol. 1.

(1) Imperium Romano-Papale tunc natum videtur, quum papam omnium ecclesiarum caput esse dixit Justinianus. V. Cod. L. 1. T. 1. A. D. 533, et 534. idque non verbo tantum significavit sed missis ad eum episcopis, quasi legatis. Id Gregorius I. in fine seculi sexti in episcopos Hispaniæ, Galliæ, &c satis superbe exercuit; successores

VOL. III.

seculi septimi multo etiam magis. In utroque seculo faventibus papis invallere imaginum cultus, et sanctorum invocatio: nam hic ipse Gregorius litaniis inseruit nomen beatæ virginis Mariæ. En igitur blasphemias. Seculo octavo A. D. 727. imperium civile Romæ, et ducatus Romani, excommunicato pulsoque imperatore Græco, arripuit papa (teste Anastasio et Sigonio de Regno Italiæ L. 3.) Gregorius II. Interea non-orthodoxi, i. e. a papis dissentientes,

P

in-

210 *Dissertations on the PROPHECIES.*

the dragon gave him his power δουαμιν *or his armies, and his seat* θρονον *or his imperial throne, and great authority or jurisdiction over all the parts of his empire. The beast therefore is the successor and substitute of the dragon or of the idolatrous heathen Roman empire: and what other idolatrous power hath succeeded to the heathen emperors in Rome, all the world is a judge and a witness. The dragon having failed in his purpose of restoring the old heathen idolatry, delegates his power to the beast, and thereby introduces a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity.*

Another mark, whereby the beast was peculiarly distinguished, was (ver. 3.) *one of his heads as it were wounded to death.* It will appear hereafter, that this head was the sixth head, for *five were fallen* (XVII. 10.) before St. John's time: and the sixth head was that of the Cæsars or emperors, there having been before kings, and consuls, and dictators, and decemvirs, and military tribunes with consular authority. This sixth head was *as it were wounded to death,*

infames, extorres, intestabiles legibus &c. Nonne hæc omnia
 Impp. legibus facti sunt. V. satis clare præstant magnam
 Cod. in quo canones æquantur illam bestie jam ortæ potestatem

death, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus: or rather, as the government of the Gothic kings was (2) much the same as that of the emperors with only a change of the name, this head was more effectually *wounded to death*, when Rome was reduced to a poor dukedom, and made tributary to the exarchate of Ravenna: and Sigonius, who hath written the best of these times and of these affairs, includes the history of the Gothic kings in his *history of the western empire*. But not only one of his heads was as it were wounded to death, but *his deadly wound was healed*. If it was the sixth head which was wounded, that wound could not be healed by the rising of the seventh head, as interpreters commonly conceive; the same head, which was wounded, must be healed: and this was effected by the pope and people of Rome revolting from the exarch of Ravenna, and proclaiming Charles the great Augustus and emperor of the Romans. Here the wounded imperial head was *healed* again, and hath subsisted ever since. At this time, partly thro' the
pope,

a dracone traditam, &c. Mr. rii ex omni parte simillimum.
Mann's M. S. Sigonius de Occidentali Imperio.

(2)—regnum veteris impe- Lib. 16. Ann. 494.

P 2

(3) See

pope, and partly thro' the emperor, supporting and strengthening each other, the Roman name again became formidable: *and all the world wondered after the beast, and (ver. 4.) they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?* No kingdom or empire was like that of the beast, it had not a parallel upon earth, and it was in vain for any to *resist* or *oppose* it, it prevailed and triumphed over all; and *all the world* in submitting thus to the religion of the beast, did in effect submit again to the religion of the dragon, it being the old idolatry with only new names. The worshipping of demons and idols is in effect the worshipping of devils.

Wonderful as the beast was, his words and actions (ver. 5—8) are no less wonderful. He perfectly resembles *the little horn* in Daniel. As the little horn (Dan. VII. 8, 25.) had *a mouth speaking great things, and spake great words against the most High; so there was given unto the beast a mouth speaking great things, and he opened his mouth in blasphemy against God. As the little horn (Dan. VII. 21.) made war with the saints, and prevailed against them; so it was given unto the*
beast

(3) See the Introduction to Barrow's Treatise of the Pope's Supremacy.

beast to make war with the saints, and to overcome them. As the little horn prospered (Dan. VII. 25.) until a time, and times, and the dividing of time, that is three prophetic years and a half; so power was given unto the beast to continue, to practice and prosper, forty and two months, which is exactly the same portion of time as three years and a half. We see that not only the same images, but almost the same words are employed; and the portraits being so perfectly alike, it might fairly be presumed, if there was no other argument, that they were both drawn for the same person; and having before clearly discovered who sat for the one, we cannot now be at any loss to determin who sat for the other. It is the Roman beast in his last state or under his seventh head: and he hath a mouth speaking great things and blasphemies; and what can be greater things and blasphemies, than the (3) claims of universal bishop, infallible judge of all controversies, sovran of kings, and disposer of kingdoms, vice-gerent of Christ, and God upon earth! He hath also power ποιῆσαι to continue or rather to practice, to prevail, and prosper, forty and two months. Some read ποιῆσαι πολέμον, to make war, not rightly understanding, I suppose, what

Supremacy.

P 3

(4) ועשתה

what was meant by ποιησαι alone ; but it signifies to *practice*, to *prevail*, and *prosper*, as the words עשה and ποιησαι are (4) used by Daniel and the Greek translators. It doth not therefore follow, that the beast is to *continue*, to *exist* for no longer a term ; but he is to *practice*, to *prosper* and *prevail* *forty and two months* ; as the *holy city* (XI. 2.) is to be troden under foot of the Gentiles *forty and two months*, which are the 1260 days or years of the reign of Antichrist. But if by *the beast* be understood the Heathen Roman empire, the Heathen Roman empire, instead of subsisting 1260, did not subsist 400 years after the date of this prophecy.

After this general account of the blasphemies and exploits of the beast, there follows a specification of the particulars. *He opened his mouth in blasphemy against God.* Blasphemy against God may be said to be of two kinds, not only speaking dishonorably of the supreme Being, but likewise attributing to the creature what belongs to the creator, as in idolatry; which is often the sense of the word in scripture; as in Isaiah (LXV. 7.) *They have burnt incense upon the moun-*

(4) וועשתה והצליחה. *et faciet, et prosperabitur, and shall prosper, and practice.* ver. 24. ויעשה בהם. *et faciet in eis, et*

mountains, and blasphemed me upon the hills; and in several other places. He blasphemes the name of God by assuming the divine titles and honors to himself, and as it is expressed in the Wisdom of Solomon, (XIV. 21.) by ascribing unto stones and stocks the incommunicable name. He blasphemes the tabernacle of God, his temple and his church, by calling true Christians, who are the house of God, schismatics and heretics, and by anathematizing them accordingly. He blasphemes them that dwell in heaven, angels and glorified saints, by idolatrous worship and impious adoration; and disgraces their acts, and vilifies their memories, by fabulous legends and lying miracles.

So much for his blasphemies; nor are his exploits less extraordinary. *It was given unto him to make war with the saints and to overcome them:* And who can make any computation, or even frame any conception of the numbers of pious Christians, who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place (5) hath observed from good authorities, that in the war with the Albigenes and Wal-

confortabitur, and shall deal against them, and shall prevail. Dan. XI. 7. וְעֵשָׂה וְכָל פְּלִימֵהוּ. et faciet. *and he shall do exploits.* ver. 28. See also ver. 30.

(5) Prima ejus expeditio incubuit in Albigenes & Waldenses, et si quo alio nomine tunc appellati sint veri Christi cultores: quorum tanta strages edita fuit,

Waldenses there perished of these poor creatures in France alone *a million*. From the first institution of the Jesuits to the year 1480, that is in little more than thirty years, *nine hundred thousand* orthodox Christians were slain. In the Netherlands alone, the Duke of Alva boasted, that within a few years he had dispatched to the amount of *thirty six thousand* souls, and those all by the hand of the common executioner. In the space of scarce thirty years, the Inquisition destroyed by various kinds of tortures *a hundred and fifty thousand* Christians. Sanders himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe, who yet he says were not put to death by the pope and bishops, but by the civil magistrates; which perfectly agrees with this prophecy, for it is said of *the secular beast*, that he should *make war with the saints, and overcome them*. No wonder that by these means he should obtain an universal authority *over all kindreds, and tongues, and nations*, and establish his

fuit, ut per Galliam solam, si P. Perionius in ejus belli historia recte calculum inierit, occisa sint ad *decies centena hominum millia*.—Ab origine Jesuitarum, ad annum 1480. hoc est, paulo pluribus quam 30 annis, orthodoxorum *nongenta fere millia* fu-

isse trucidata, notat Balduinus de Antichristo. In Belgio solo, idque manu solum carnificis, sævus ille pugil Romanæ sedis dux Albanus, ad 36 animarum millia, se auctore, intra paucos annos sublata gloriatus est. Testatur Vergerius, qui optime novit, Inquisitionem, ut

his dominion in all the countries of the western Roman empire; and that they should not only submit to his decrees, but even adore his person, except the faithful few, whose names, as citizens of heaven, were inrolled in the registers of life. Let the Romanists boast therefore that theirs is the *catholic church* and *universal empire*; this is so far from being any evidence of the truth, that it is the very brand infixed by the Spirit of prophecy.

It was customary with our Saviour, when he would have his auditors pay a particular attention to what he had been saying, to add *He who hath ears to hear, let him hear*. St. John repeats the same admonition at the end of each of his seven epistles to the seven churches of Asia, and here in the conclusion of his description of the beast, (ver. 9.) *If any man have an ear, let him hear*: and certainly the description of the beast is deserving of the highest attention upon many accounts, and particularly because the right interpretation of the Apocalyps turneth upon

ut vocant, hæreticæ pravitatis, quos tamen ait ille non a papa vix triginta annorum spatio, et episcopis, sed a politicis centum quinquaginta Christianis magistratibus neci datos fuisse. norum millia diversis afflictio- Nimis sic juxta propheti- num generibus consumpsisse. am rem geri oportuit: nam Fatetur Sanderus infinitos Lol- de sæculari bestia dicitur, quod hardos et Sacramentarios in tota sanctis bellum faceret, eoque Europa ignibus traditos fuisse; vinceret. Mede p. 503. 504.

(6) Whiston's

upon it, as one of its main hinges. It is added by way of consolation to the church, that these enemies of God and of Christ, represented under the character of the beast, shall suffer the law of retaliation, and be as remarkably punished and tormented themselves, as they punished and tormented others. (ver. 10.) *He who leadeth into captivity, shall go into captivity; He who killeth with the sword, must be killed with the sword* Such a promise might administer some comfort; and indeed it would be wanted; for the patience and the faith of the saints would be tried to the utmost during the reign of the beast. *Here is the patience and the faith of the saints.* Of all the trials and persecutions of the church this would be the most severe, and exceed those of the primitive times both in degree and in duration.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is six hundred threescore *and* six.

From

From the description of *the ten-horned beast* or Roman state in general, the prophet passeth to that of *the two-horned beast* or Roman church in particular. *The beast with ten crowned horns* is the Roman empire as divided into ten kingdoms; *the beast with two horns like a lamb* is the Roman hierarchy, or body of the clergy regular and secular. This beast is otherwise called *the false prophet*, as we shall see in several instances; than which there cannot be a stronger or plainer argument to prove, that false doctors or teachers were particularly designed. For *the false prophet* no more than *the beast* is a single man, but a body or succession of men propagating false doctrines, and teaching lies for sacred truths. As the first beast *rose up out of the sea*, that is out of the wars and tumults of the world; so this beast (ver. 11.) *groweth up out of the earth*, like plants silently and without noise; and the greatest prelates have often been raised from monks and men of the lowest birth and parentage. *He had two horns like a lamb*; he had, both regular and secular, the appearance of a lamb; he derived his powers from the lamb, and pretended to be like the lamb all meekness and mildness. But *he spake as a dragon*, he had a voice of terror like the dragon or Roman emperors, in usurping divine titles and

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and honors, in commanding idolatry, and in persecuting and slaying the true worshippers of God and faithful servants of Jesus Christ. He is an ecclesiastical person, but intermixeth himself much in civil affairs. He is the prime minister, adviser and mover of *the first beast*, or the beast before mentioned. (ver. 12.) *He exerciseth all the power of the first beast before him.* He holdeth imperium in imperio, an empire within an empire; claimeth a temporal authority as well as a spiritual; hath not only the principal direction of the temporal powers, but often engageth them in his service, and inforceth his canons and decrees with the sword of the civil magistrate. As the first beast concurs to maintain his authority, so he in return confirms and maintains the sovereignty and dominion of the first beast over his subjects; *and causeth the earth, and them who dwell therein, to worship the first beast, whose deadly wound was healed.* He supports tyranny, as he is by tyranny supported. He enslaves the consciences, as the first beast subjugates the bodies of men. As Mr. Whiston well (6) observes, “He is the common center and cement which unites all the distinct kingdoms of the Roman empire; and by joining with them procures
“ them

(6) Whiston's Essay on the Rev. Part 3. Vision 5.

(7) Vide

“ them a blind obedience from their subjects :
 “ and so he is the occasion of the preservation
 “ of the old Roman empire in some kind of
 “ unity, and name, and strength ; which other-
 “ wise had been quite dissolved by the inun-
 “ dations and wars succeeding the settlement of
 “ the barbarous nations in that empire.”

Such is the power and authority of the beast, and now we shall see what courses he pursues to confirm and establish it. He pretends, like other false prophets, (ver. 13.) to show *great signs and wonders*, and even to call for *fire from heaven*, as Elias did. His impostures too are so successful, that (ver. 14.) *he deceiveth them that dwell on the earth, by the means of those miracles which he hath power to do*. In this respect he perfectly resembles St. Paul's *man of sin*, (2 Thes. II. 9.) *whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceiveableness of unrighteousness* : or rather they are one and the same character represented in different lights, and under different names. It is farther observable, that he is said to perform his miracles, *in the sight of men* in order to deceive them, and *in the sight of the beast* in order to serve him ; but not *in the sight of God* to serve his cause, or promote his religion. Now miracles, visions, and revelations

lations are the mighty boast of the church of Rome; the contrivances of an artful cunning clergy to impose upon an ignorant credulous laity. Even *fire* is pretended to *come down from heaven*, as in the case of St. Antony's fire, and other instances cited by (7) Brightman and other writers on the Revelation; and in solemn excommunications, which are called the *thunders* of the church, and are performed with the ceremony of casting down burning torches from on high, as symbols and emblems of *fire from heaven*. Miracles are thought so necessary and essential, that they are reckoned among the notes of the catholic church; and they are alleged principally in support of purgatory, prayers for the dead, the worship of saints, images, and relics, and the like (as they are called) catholic doctrines. But if these miracles were all real, we learn from hence what opinion we ought to frame of them; and what then shall we say, if they are all fictions and counterfeits? They are indeed so far from being any proof of the true church, that they are rather a proof of a false one; they are, as we see, the distinguishing mark of Antichrist.

The influence of the two-horned beast or
cor-

(7) Vide Brightman. et Poli Synops. in locum.

(8) Lim.

corrupted clergy is farther seen in persuading and inducing mankind (ver. 14.) to *make an image to the beast, which had the wound by a sword and did live*; that is an image and representative of the Roman empire, which was wounded by the sword of the barbarous nations, and revived in the revival of a new emperor of the west. *He had also power* (ver. 15.) *to give life and activity unto the image of the beast*. It should not be a dumb and lifeless idol, but should *speak* and deliver oracles, as the statues of the heathen gods were feigned to do, and should *cause to be killed as many as would not worship* and obey it. Some by this *image of the beast* (8) understand “ the rise of the new empire “ of Charlemain, which was an image of the “ old Roman empire, and is now become the “ empire of Germany :” but this is *the beast* himself, *who had the wound by a sword and did live*, and not *the image of the beast*; the rise of this new empire was the healing of his deadly wound, by which he lived again. Others more probably (9) conceive, that this *image of the beast* is “ the office of inquisition, which “ was introduced among the blind vulgar, as a “ popular scheme, and warmly recommended “ by

(8) Limborch. Theol. Christ. Napier in locum. Whiston's Lib. 7. Cap. 11. Sect. 16. Lord. Essay on the Rev. Part. 3. Vision

“ by the Dominican and Franciscan monks, at
 “ first without any *voice* of command, or *power*
 “ of execution; till courts were erected inde-
 “ pendent of bishops; and judges, officers, fa-
 “ miliars, prisons, and tormenters were ap-
 “ pointed, who should put to exquisite punish-
 “ ments, and deliver over to a cruel death all
 “ that would not submit with an implicit obe-
 “ dience:” but the office of inquisition is esta-
 blished only in some particular popish countries,
 and this belongs and extends to all in general.

*As many as would not worship the image of the
 beast the image of the beast should cause to be
 killed:* but there are many papists who do not
 receive and own the authority of the inquisition,
 and yet the inquisition doth not attempt to de-
 stroy and extirpate all such papists. What ap-
 pears most probable is, that this *image* and re-
 presentative of the *beast* is the Pope. He is pro-
 perly *the idol* of the church. He represents in
 himself the whole power of the *beast*, and is
 the head of all authority temporal as well as
 spiritual. He is nothing more than a private
 person, without power and without authority,
 till the two-horned *beast* or the corrupted clergy
 by choosing him pope *give life* unto him, and
 enable

tion 6.

(9) Vitring. in locum. Mann's
 VOL. III.

Critical Notes on some Passages
 of Scripture, p. 121.

Q

(1) Bon-

enable him to *speak* and utter his decrees, and to *persecute even to death as many as refuse* to submit to him and to *worship him*. As soon as he is chosen pope, he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect, and then they worship him; as in the (1) medals of Martin V, where two are represented crowning the pope, and two kneeling before him, with this inscription *Quem creant adorant, Whom they create they adore*. He is the principle of unity to the ten kingdoms of the beast, and causeth, as far as he is able, all who will not acknowledge his supremacy, to be put to death. In short he is the most perfect likeness and resemblance of the ancient Roman emperors, is as great a tyrant in the Christian world as they were in the Heathen world, presides in the same city, usurps the same powers, affects the same titles, and requires the same universal homage and adoration. So that the prophecy descends more and more into particulars, from the Roman state or ten kingdoms in general, to the Roman church or clergy in particular, and still more particularly to the person of the pope,

(1) Bonanni Numismat. Pontific. Romanor. Daubuz. p. 582.

(2) Vide Grot. in locum. Cleric. in Levit. XIX. 28. et supra

pope, the head of the state as well as of the church, the king of kings as well as bishop of bishops.

Other offices the false prophet performs to the beast in subjecting all sorts of people to his obedience, by imposing certain terms of communion, and excommunicating all who dare in the least article to dissent from them. (ver. 16, 17.) *He causeth all, both small and great, rich and poor, free and bond, of whatsoever rank and condition they be, to receive a mark in their right hand, or in their foreheads:* And he will not permit any man to *buy or sell*, or partake of the common intercourses of life, who hath not *the mark, or the name of the beast, or the number of his name.* We must understand, that it was (2) customary among the ancients, for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity of the particular deity to whom they were devoted. These marks were usually impressed *on their right hand or on their foreheads*; and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters according to the fancy of the imposer.

supra omnes Spencerum de 20. Sect. 1, 3, 4.
Legibus Hebr. Rit. Lib. 2. Cap.

poser. It is in allusion to this ancient practice and custom, that the symbol and profession of faith in the church of Rome, as subserving to superstition, idolatry, and tyranny, is called *the mark* or *character of the beast*; which character is said to be received *in their forehead*, when they make open and public declaration of their faith, and *in their right hand*, when they live and act in conformity to it. If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to *buy or sell*; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden (3) relates of William the conqueror, that he was so dutiful to the pope, that ‘he would not permit any one in his power to *buy or sell* any thing, whom he found disobedient to the apostolic see.’ So the canon of the council of Lateran under Pope Alex-

(3) Ut nēminem in sua potestate aliquid *emere aut vendere* permiserit, quem apostolicę sedit deprehenderit inobedientem. Ex Usserio de success. Eccles. Cap. 7. Sect. 7. apud Vitring. p. 624. & apud Daubuz. p. 599.

(4) Ne quis eos in domo vel in terra sua tenere, vel fovere, vel *negotiationem* cum iis *exercere* pręsumat. Ex. Tom. 4. Concil. edit. Rom. A. 1612. p. 37.

apud Medum. p. 509. apud Vitring. p. 624. et apud Daubuz. p. 598.

(5) Ne ubi cogniti fuerint illius hæreseos sectatores, receptaculum iis quisquam in terra sua præbere, aut præsidium impertiri pręsumat; sed nec in *venditione aut emptione* aliqua cum iis communio habeatur, ut solatio saltem humanitatis amisso, ab errore vię suę resipiscere cogantur. Ex Usserio de success. Eccles.

Alexander the third, made against the Waldenses and Albigenses, (4) enjoins upon pain of anathema, that 'no man presume to entertain
' or cherish them in his house or land, or *exercise traffic* with them.' The synod of Tours in France under the same pope (5) orders under the like intermination, that 'no man should
' presume to receive or assist them, no not so
' much as to hold any communion with them
' in *selling or buying*, that being deprived of the
' comfort of humanity, they may be compelled
' to repent of the error of their way.' Pope Martin V in his bull set out after the council of Constance (6) commands in like manner, that
' they permit not the heretics to have houses in
' their districts, or enter into contracts, or carry
' on commerce, or enjoy the comforts of humanity with Christians.' In this respect, as Mede (7) observes, the false prophet *spake as the dragon.*

Eccles. Cap. 8. Sect. 26. apud Medum & Vitring. et Daubuz. ibid.

(6) Ne hereticos in suis districtibus domicilia tenere, contractus inire, negotiationes exercere, aut humanitatis solatia cum Christianis habere permittant. Ex Parco apud Daubuz. p. 598.

(7) Et quid? nonne hic quoque loquitur pseudopropheta *ut draco*? Draco enim Diocletia-

nus simile edictum edidit, ne quis quidquam Christianis venderet aut subministraret, nisi prius thura diis adolevisent: de quo in hymno Justini Martyris ita canit Beda;

Non illis emendi quidquam
Aut vendendi copia:

Nec ipsam haurire aquam

Dabatur licentia,

Antequam thurificarent

Detestandis idolis.

Mede p. 509.

Q3

(8) Vide

dragon. For the dragon Diocletian published a like edict, that no one should sell or administer any thing to the Christians, unless they had first burnt incense to the gods, as Bede also rehearseth in the hymn of Justin Martyr; ‘ They ‘ had not the power of buying or selling any ‘ thing, nor were they allowed the liberty of ‘ drawing water itself, before they had offered ‘ incense to detestable idols.’ Popish excommunications are therefore like heathen persecutions: and how large a share the corrupted clergy, and especially the monks of former, and the Jesuits of later times, have had in framing and enforcing such cruel interdicts, and in reducing all orders and degrees to so servile a state of subjection, no man of the least reading can want to be informed.

Mention having been made of *the number of the beast*, or *the number of his name*, (for they are both the same) the prophet proceeds to inform us what that number is, leaving us from the

(8) Vide Martiani Capellæ de 605. Selden’s Work’s, Vol. 3. Nuptiis Philologiæ et Mercurii Part. 2. Col. 1402. Of the Lib. 2 & 7 in init. Daubuz, p. number 666.

Θ—9	H—8	η—8
ω—800	Α—I	υ—400
υ—400	ρ—100	ς—200
θ—9	χ—600	
—	η—8	608.
1218.	—	

717.

(9) Vide

the number to collect the name. (ver. 18.) *Here is wisdom. Let him that hath understanding count the number of the beast.* It is not therefore a vain and ridiculous attempt to search into this mystery, but on the contrary is recommended to us upon the authority of an apostle. *For it is the number of a man*; it is a method of numbering practiced among men; as *the measure of a man* (XXI. 17.) is such a measure as men commonly make use of in measuring. It was a method practiced among the ancients, to denote names by numbers; as the (8) name of *Thouth* or the Egyptian Mercury was signified by the number 1218; the name of Jupiter, as H ΑΡΧΗ or the beginning of things, by the number 717; and the name of the sun, as νῦς good, or ὕψ the author of rain, by the number 608. St. Barnabas, the companion of St. Paul, in his (9) epistle discovers in like manner the name of Jesus crucified in the number 318: and other instances might be produced, if there was occasion. It hath been the usual

(9) Vide S. Barnabæ Epist. I H the two first letters of the name, and T as the mark of his cross. The name of Jesus was written thus abbreviated I H T,

I	—	10
H	—	8
T	—	300
—————		
		318.

Q 4

(1) Sed

usual method in all God's dispensations for the holy Spirit to accommodate his expressions to the customs, fashions, and manners of the several ages. Since then this art and mystery of numbers was so much used among the ancients, it is less wonderful that the beast also should have his number, *and his number is six hundred and sixty six*. Here only the number is specified; and from the number we must, as well as we can, collect the name. Several names possibly might be cited, which contain this number: but it is evident, that it must be some Greek or Hebrew name; and with the name also the other qualities and properties of the beast must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable, and the name also must comprehend the precise number of 666. No name appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of John. He (1) saith, that 'the name *Lateinos* contains the number

' of

(1) Sed et LATEINOS nomen habet sexcentorum sexaginta sex numerum: et valde verisimile est, quoniam novissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc reg-

nant: sed non in hoc nos gloriabimur. Iren. Lib. 5. Cap. 30. p. 449. Edit. Grabe.

(2) So Plautus Lib. VI. 26. Quorum virtutei bellei fortuna pepercit,

Horun-

‘ of 666 ; and it is very likely, because the last
 ‘ kingdom is so called , for they are Latins who
 ‘ now reign : but in this we will not glory :’
 that is, as it becomes a modest and pious man
 in a point of such difficulty, he will not be too
 confident of his explication. Lateinos with ei
 is the true orthography, as the Greeks wrote the
 long i of the Latins, and as the Latins them-
 selves (2) wrote in former times. No objection
 therefore can be drawn from the spelling of the
 name, and the thing agrees to admiration. For
 after the division of the empire, the Greeks and
 other orientalists called the people of the western
 church or church of Rome *Latins* : and as Dr.
 Henry More (3) expresseth it, they *latinize* in
 every thing. Mass, prayers, hymns, litanies,
 canons, decretals, bulls are conceived in Latin.
 The papal councils speak Latin. Women them-
 selves pray in Latin. Nor is the scripture read
 in any other language under popery, than Latin.
 Wherefore the council of Trent commanded
 the vulgar Latin to be the only authentic version.
 Nor do their doctors doubt to prefer it to the
 Hebrew

Horundem meileibertatei par-
 gere certum est :
 and there are infinite examples
 besides.

(3) More's Mystery of Iniqui-

ty, Part. 2. B. 1. Chap, 15.
 Sect. 8. et Petri Molinæi Vates,
 p. 500 &c. Missa, preces, hym-
 ni, litanix, canones, decreta,
 bullæ, Latine conceptæ sunt.
 Concilia papalia Latine loquun-
 tur.

Hebrew and Greek text itself, which was written by the prophets and apostles. In short all things are Latin; the pope having communicated his language to the people under his dominion, as the mark and character of his empire. They themselves indeed choose rather to be called *Romans*, and more absurdly still *Roman Catholics*: and probably the apostle, as he hath made use of some Hebrew names in this book, as *Abaddon* (IX. 11.) and *Armageddon*, (XVI. 16.) so might in this place likewise allude to the name in the Hebrew language. Now *Romiith* is the (4) Hebrew name for the *Roman beast* or *Roman kingdom*: and this word, as well as the former word *Lateinos*, contains the just and exact number of 666. It is really surprising, that there should be such a fatal coincidence in both names in both languages. Mr. Pyle (5) asserts, and I believe he may assert very truly, that “ no other word, in any lan-
“ guage

tur. Ipsæ Mulierculæ precantur Latine. Nec alio sermone scriptura legitur sub papismo quam Latino. Quapropter Concilium Tridentinum iussit solam versionem vulgatam Latinam esse authenticam. Nec dubitant doctores eam præferre ipsi textui Hebraico et Græco, ab ipsis apostolis et prophetis ex-

arato. Denique sunt omnia Latina; nempe Papa populis a se subactis dedit suam linguam, ut sui imperii notam et characterem.

(4) רומי *Romi* masc. רומיית *Romiith* fem. to agree with *beast* or מלכות *kingdom*.
חיה

“ guage whatever, can be found to express both
 “ the same *number*, and the same *thing*.”

C H A P. XIV.

1 **A**ND I looked, and lo, a Lamb stood
 on the mount Sion, and with him
 an hundred forty and four thousand, having
 his Fathers name written in their foreheads.

2 And I heard a voice from heaven,
 as the voice of many waters, and as the
 voice of a great thunder : and I heard the
 voice of harpers harping with their harps :

3 And they sung as it were a new song
 before the throne, and before the four
 beasts, and the elders : and no man could
 learn that song, but the hundred *and* forty
and four thousand, which were redeemed
 from the earth.

4 These are they which were not de-
 filed with women ; for they are virgins :
 these

A	—	30
A	—	1
T	—	300
E	—	5
I	—	10
N	—	50
O	—	70
Σ	—	200
		666

7	—	200
7	—	6
7	—	40
7	—	10
7	—	10
7	—	400
		666

(5) See Pyle's Paraphrase,
 p. 104.

(6) Fred.

these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

After this melancholy account of the rise and reign of the beast, the Spirit of prophecy delineates, by way of opposition, the state of the true church during the same period, its struggles and contests with the beast, and the judgments of God upon its enemies. Our Saviour is seen (ver. 1.) as the true *lamb* of God, not only with horns like a lamb, *standing on the mount Sion*, the place of God's true worship: *and with him an hundred forty and four thousand*, the same select number that was mentioned before, (VII. 4.) the genuine offspring of the twelve apostles apostolically multiplied, and therefore the number of the church, as 666 is the number of the beast; and as the followers of the beast have the name of the beast, so these have *the name of God*, and as some copies add *of Christ, written in their foreheads*, being his professed servants, and the same as *the witnesses*, only represented under different figures. The angels and heavenly quire (ver. 2, 3.) with

loud

loud voices and instruments of music sing the same *new song* or Christian song that they sung before : (Chap. V.) *and no man could learn that song, but the hundred and forty and four thousand* ; they alone are the worshippers of the one true God through the one true mediator Jesus Christ ; all the rest of mankind offer up their devotions to other objects, and through other mediators. *These are they which were not defiled with women ; for they are virgins ;* (ver. 4.) they are pure from all the stains and pollutions of spiritual whoredom or idolatry, with which the other parts of the world are miserably debauched and corrupted. *These are they which follow the lamb whithersoever he goeth* ; they adhere constantly to the religion of Christ in all conditions and in all places, whether in adversity or prosperity, whether in conventicles and deserts, or in churches and cities. *These were redeemed from among men*, rescued from the corruptions of the world, and are consecrated as *the first fruits unto God and the Lamb*, an earnest and assurance of a more plentiful harvest in succeeding times. *And in their mouth was found no guile ;* (ver. 5.) *they handle not the word of God deceitfully*, they preach the sincere doctrine of Christ, they are as free from hypocrisy as from idolatry ; *for they are without fault before*
the

the throne of God, they resemble their blessed redeemer, who (1 Pet. II. 22.) did no sin, neither was guile found in his mouth; and are, as the apostle requires Christians to be, (Philip. II. 15.) blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation. But possibly it may be asked, Where did such a church ever exist, especially before the Reformation: and it may be replied, that it hath not existed only in idea; history demonstrates, as it hath been before evinced, that there have in every age been some true worshippers of God, and faithful servants of Jesus Christ; and as Elijah did not know the seven thousand men who had never bowed the knee to Baal, so there may have been more true Christians than were always visible.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

Such

Such is the nature and character of the true Christian church in opposition to the wicked Anti-christian kingdom; and three principal efforts have been made towards a reformation at three different times, represented by three angels appearing one after another. *Another angel*, (ver. 6.) besides those who were employed in singing, (ver. 3.) is seen *flying in the midst of heaven*, and *having the everlasting gospel to preach unto every nation and people*; so that during this period the gospel should still be preached, which is stiled *the everlasting gospel*, being like its divine author (Hebr. XIII. 8.) *the same yesterday, and to day, and for ever*, in opposition to the novel doctrines of the beast and the false prophet, which (Matt. XV. 13.) *shall be rooted up as plants not of the heavenly Father's planting*. This angel is farther represented (ver. 7.) *saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come*. Prophecy mentions things as *come*, which will certainly come: and so our Saviour said (John XII. 31.) *Now is the judgment of this world*: it is denounced with certainty now, and in due time will be fully executed. But what this angel more particularly recommends, is the worship of the great creator of the universe; *Worship him that made heaven and earth, and the sea, and the foun-*

fountains of waters. It is a solemn and emphatic exhortation to forsake the reigning idolatry and superstition, and such exhortations were made even in the first and earliest times of the beast. Besides several of the Greek emperors who strenuously opposed the worship of images, Charlemain himself (6) held a council at Francfort in the year 794, consisting of about 300 French, and German, and Italian, and Spanish, and British bishops, who condemned all sort of adoration or worship of images, and rejected the second council of Nice, which had authorized and established it. At the same time *the Carolin books*, as they are called, four books written by Charles himself or by his authority, proving the worship of images to be contrary to the scripture and to the doctrine and practice of antiquity, were approved by the council, and transmitted to the pope. Lewis the pious, the son and successor of Charles, (7) held a council at Paris in the year 824, which ratified the acts of the council of

Franc-

(6) Fred. Spanheim. Hist. Christian. Sec. 8. Cap. 7 & 9. Dupin. Bib. Ecclesiast. Tom. 6. passim. Voltair's Annals of the Empire, Ann. 794.

(7) Spanheim. *ibid.* Sec. 9. Cap. 12. Sect. 2. et Hist. Imag. Rest. Sect. 9. Dupin. *ibid.* Tom. 7. Chap. 1.

(8) Non jubemur ad creatu-

ram tendere, ut efficiamur beati, sed ad ipsum creatorem. Et ideo non sit nobis religio cultus hominum mortuorum; honorandi sunt propter imitationem, non adorandi propter religionem: Unum cum angelis colamus Deum. Apud Spanheim. *ibid.* Sec. 9. Cap. 9. Sect. 7. Vide etiam Dupin. *ibid.* et Cave

Francfort and the Carolin books, and affirmed that according to the scripture and the fathers adoration was due to God alone. Several private persons also taught and asserted the same scriptural doctrine. Claude, bishop of Turin, (8) declares that 'we are not commanded to go to the creature, that we may be made happy, but to the creator himself: and therefore we should not worship dead men; they are to be imitated, not to be adored: let us together with the angels worship one God.' Agobard, archbishop of Lyons, (9) wrote a whole book against images, and says that 'angels or saints may be loved and honored, but not be served and worshipped: let us not put our trust in man, but in God, lest that prophetic denunciation should redound on us, *Cursed is the man, who trusteth in man.*' Many other (1) bishops and writers of Britain, Spain, Italy, Germany, and France, professed the same sentiments: and this public opposition of emperors

Cave Hist. Litt. ad Ann. 820.

(9) Angeli, vel homines sancti, amentur, honorentur, charitate, non servitute: Non ponamus spem nostram in homine, sed in Deo, ne forte redundet in nos illud propheticum, Maledictus homo qui confidit in homine. Lib. de Imag. Cap. 30. apud Spanheim. ibid. Vide

VOL. III.

etiam Dupin. ibid. Cave. ibid. ad Ann. 813.

(1) Spanheim. ibid. Sect. 3. Usserius de Eccles. Christian. successione & statu. Cap. 2. Allix's Remarks upon the ancient churches of the Albigenes. Chap. 8 & 9.

R

(2) Span-

rors and bishops to the worship of saints and images in the eighth and ninth centuries appears to be meant particularly by the *loud voice of this first angel flying aloft*, and calling upon the world *to worship God*. In another respect too these emperors and bishops resemble this *angel having the everlasting gospel to preach unto every nation*; for in their time, and greatly by their means, (2) the Christian religion was propagated and established among the Saxons, Danes, Suedes, and many other northern nations.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

As the admonitions of the first angel had not the proper effect upon the kingdom of the beast, the second angel is commissioned to proclaim the fall of the capital city. (ver. 8.) *And there followed another angel, saying, Babylon is fallen, is fallen, that great city*. By *Babylon* was meant *Rome*, as all authors of all ages and countries agree: but it was not prudent to denounce the

(2) Spanheim. *ibid.* Cap. 2.

(3) Mede

the destruction of Rome in open and direct terms ; it was for many wise reasons done covertly under the name of Babylon, which was the great idolatress of the earth, and enemy of the people of God in former, as Rome hath been in later times. By the same figure of speech, that the first angel cried that *the hour of his judgment is come*, this second angel proclames that *Babylon is fallen* ; the sentence is as certain, as if it was already executed. For greater certainty too it is repeated twice *Babylon is fallen, is fallen* ; as Joseph said (Gen. XLI. 32.) *that the dream was doubled unto Pharaoh twice, because the thing is established by God, and God will shortly bring it to pass*. The reason then is added of this sentence against Babylon, *because she made all nations drink of the wine of the wrath, or rather of the inflaming wine of her fornication*. Hers was a kind of a Circéan cup with poisoned liquor to intoxicate and inflame mankind to spiritual fornication. St. John in these figures copies the ancient prophets. In the same manner, and in the same words, did Isaiah foretel the fate of ancient Babylon, (XXI. 9.) *Babylon is fallen, is fallen* : And Jeremiah hath assigned much the same reason for her destruction, (LI. 7.) *Babylon hath been a golden cup in the Lord's hand, that made*

all the earth drunken; the nations have drunken of her wine, therefore the nations are mad. As by the first angel calling upon men to worship God, we understand the opposers of the worship of images in the eighth and ninth centuries, so by this second angel proclaiming the fall of mystic Babylon or Rome, we understand particularly (3) Peter Valdo and those who concurred with him the Waldenses and Albigenses; who were the first heralds, as I may say, of this proclamation, as they first of all in the twelfth century pronounced the church of Rome to be the apocalyptic *Babylon, the mother of harlots and abominations of the earth*; and for this cause not only departed from her communion themselves, but engaged great numbers also to follow their example, and laid the first foundations of the Reformation. Rome then began to fall; and as the ruin of Babylon was completed by degrees, so likewise will that of Rome; and these holy confessors and martyrs first paved the way to it.

9 And the third angel followed them, saying with a loud voice, If any man worship

(3) Mede p. 517, 722, &c. Fred. Spanheim. Hist. Christian. Sec. 12. Cap. 6.—recessisse a doctrina et praxi recepta Romanæ

ecclesiæ, nuncupasse eam *Babylonem*, ac confusionis omnis matrem; &c. Seft. 4. Thuani Hist. Lib. 6. Cap. 16. Eorum hæc

worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

But

hæc dogmata ferebantur; Ecclesiam Romanam, quoniam veræ Christi fidei renunciaverit, Ba-

bylonicam meretricem esse, &c. p. 221. Edit. Buckley.

But not only the capital city, not only the principal agents and promoters of idolatry, shall be destroyed; the commission of the third angel reacheth farther, and extends to all the subjects of the beast, whom he consigns over to everlasting punishment. (ver. 9, 10, 11.) *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, if any man embrace and profess the religion of the beast, or what is the same, the religion of the pope; the same shall drink of the wine of the wrath of God, or rather of the poisonous wine of God. His punishment shall correspond with his crime. As he drank of the poisonous wine of Babylon, so he shall be made to drink of the poisonous wine of God, τὴ κεκρασμενὴ ἀκρατῶν, which is poured out without mixture, or rather which is mixt unmixt, the poisonous ingredients being stronger when mixt with mere or unmixt wine, in the cup of his indignation; and he shall be tormented day and night for ever and ever. By this third angel following the others with a loud voice we understand principally Martin Luther and his fellow-reformers, who with a loud voice protested against all the corruptions of the church of Rome, and declared them to be destructive of salvation to all who still obstinately*
con-

continue in the practice and profession of them. This would be a time of great trial. (ver. 12.) *Here is the patience of the saints; here are they who keep the commandments of God, and the faith of Jesus.* And it is very well known, that this was a time of great trial and persecution; the Reformation was not introduced and established without much blood-shed; there were many martyrs in every country. But they are comforted with a solemn declaration from heaven. (ver. 13.) *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord, from henceforth, if they die in the faith and obedience of Christ, and more especially if they die martyrs for his sake: Yea, saith the Spirit, that they may rest from their labors, for immediately upon their deaths they enter into rest; and their works do follow them, and in due time, at the day of judgment, they shall receive the full reward of their good works.* It is most probable that St. John alluded to a passage in Isaiah, where the Spirit hath made the like declaration; (LVII. 1, 2.) *The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.* But

the greatest difficulty of all is to account for the words *from henceforth*; for why should *the blessedness of the dead who die in the Lord* be restrained to this time, and commence from this period rather than from any other, when they are at all times and in all periods equally blessed, and not more since this time than before? Commentators are here very much at a loss, and offer little or nothing that is satisfactory: but the difficulty in great measure ceases, if we apply this prophecy, as I think it should be applied, to the Reformation. For from that time, tho' *the blessedness of the dead who die in the Lord* hath not been enlarged, yet it hath been much better understood, more clearly *written* and promulgated than it was before, and the contrary doctrine of purgatory hath been exploded and banished from the belief of all reasonable men. This truth was moreover one of the leading principles of the Reformation. What first provoked Luther's spirit was the scandalous sale of indulgences; and the doctrine of indulgences having a close connexion with the doctrine of purgatory, the refutation of the one naturally led him to the refutation of the other; and his (4) first work of reformation was his 95 theses or positions

(4) Sleidan's Hist. of the Reformation, B. 1. Ann. 1517. Facil of Trent, B. 1. Sect. 18. Span.

positions against indulgences, purgatory, and the dependent docttrins. So that he may be said literally to have fulfilled the command from heaven, of *writing, Blessed are the dead who die in the Lord, from henceforth*: and from that time to this this truth hath been so clearly asserted, and so solidly established, that it is likely to prevail for ever.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the

the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

But still the voices of these three warning angels not having their due influence and effect, the judgments of God will overtake the followers and adherents of the beast, which judgments are represented under the figures of *harvest* and *vintage*, (ver. 14—20.) figures not unusual in the prophets, and copied particularly from the prophet Joel, who denounceth God's judgments against the enemies of his people in the like terms; (III. 13.) *Put ye in the sickle, for the harvest*

(5) In Taanith Fol. 69. Col. Echa R. II. 2. Tribus annis
1. Lightfoot's Harmony of the cum dimidio obsedit Adrianus
N. T. in locum. Vide etiam Bitterem,—nec cessarunt in ea
inter-

harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great. What particular events are signified by this *harvest* and *vintage*, it appears impossible for any man to determin, time alone can with certainty discover, for these things are yet in futurity. Only it may be observed, that these two signal judgments will as certainly come, as harvest and vintage succeed in their season; and in the course of providence the one will precede the other, as in the course of nature the harvest is before the vintage; and the latter will greatly surpass the former, and be attended with a more terrible destruction of God's enemies. It is said (ver. 20.) that *the blood came even unto the horse-bridles*, which is a strong hyperbolical way of speaking to express vast slaughter and effusion of blood; a way of speaking not unknown to the Jews, for (5) the Jerusalem Talmud describing the woful slaughter, which the Roman emperor Adrian made of the Jews at the destruction of the city of Bitter, saith that *the horses waded in blood up to the nostrils*. Nor are similar examples wanting even in the classic authors; for (6) Silius Italicus, speaking of
Anni-

interficientes, donec mergeretur
equus in sanguine usque ad os,
&c. apud Wetstein in locum.

(6) Sil. Ital. III. 705.
—multoque fluentia sanguine
lora.

(7)—In

Annibal's descent into Italy, useth a like expression of *the bridles flowing with much blood*. The stage where this bloody tragedy is acted, is *without the city, by the space of a thousand and six hundred furlongs*, which, as Mr. Mede (7) ingeniously observes, is the measure of *stato della chiesa*, or the state of the Roman church, or St. Peter's patrimony, which reaching from the walls of Rome unto the river Po contains the space of 200 Italian miles, which make exactly 1600 furlongs.

C H A P. XV.

1 **A**ND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

(7)—In vicino item locus est *della chiesa*, seu ecclesiæ Romanæ latifundium, quod ab urbe perinde convenit; puta *stato* Roma usque ad ultimum Padis-
ostium

saying, Great and marvellous *are* thy works, Lord God almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that, I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

God's

ostium et Paludes Veronenses stadiorum 1600. Mede p.
porrigitur spatium miliarium Ita- 522.
licorum ducentorum, id est,

(8) Imo

God's judgments upon the kingdom of the beast, or Antichristian empire, are hitherto denounced, and described only in general terms under the figures of *harvest* and *vintage*. A more particular account of them follows under the emblem of *seven vials*, which are called (ver. 1.) *the seven last plagues, for in them is filled up the wrath of God*. These seven last plagues must necessarily fall under the seventh and last trumpet, or the third and last woe-trumpet; so that as the seventh seal contained the seven trumpets, the seventh trumpet comprehends the seven vials. Not only the concinuity of the prophecy requires this order; for otherwise there would be great confusion, and the vials would interfere with the trumpets, some falling under one trumpet, and some under another: but moreover, if these seven last plagues and the consequent destruction of Babylon be not the subject of the third woe, the third woe is no where described particularly as are the two former woes. When four of the seven trumpets had sounded, it was declared (VIII. 13.) *Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound*. Accordingly at the sounding of the *fifth* trumpet (IX. 1.) commences the woe of the Saracen

or

or Arabian locusts ; and in the conclusion is added (ver. 12.) *One woe is past, and behold, there come two woes more hereafter.* At the sounding of the *sixth* trumpet (IX. 13.) begins the plague of the Euphratéan horsemen or Turks ; and in the conclusion it is added (XI. 14.) *The second woe is past, and behold, the third woe cometh quickly.* At the sounding of the *seventh* trumpet therefore (XI. 15, &c.) one would naturally expect the description of the *third woe* to succeed : but as it was before observed, there follows only a short and summary account of the seventh trumpet, and of the joyful rather than of the woful part of it. A general intimation indeed is given of God's *taking unto him his great power, and destroying them who destroy the earth* : but the particulars are reserved for this place ; and if these last plagues coincide not with the last woe, there are other plagues and other woes after the last ; and how can it be said that *the wrath of God is filled up in them*, if there are others besides them ? If then these seven last plagues synchronize with the seventh and last trumpet, they are all yet to come ; for the sixth trumpet is not yet past, nor the woe of the Turkish or Othman empire yet ended : and consequently there is no possibility of explaining them in such a manner as when the prophecies may be paralleled with histories,

histories, or evinced by ocular demonstration. The many fruitless attempts, which have hitherto been made to explain them, are a farther proof that they cannot well be explained, the best interpreters having failed and floundered in this part more than in any other. But before the vials are poured out, the scene opens with a preparatory vision, which is the subject of this chapter.

As seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of providence: and in order to show that these judgments are to fall upon the kingdom of the beast, the true worshippers of God and faithful servants of Jesus, who had escaped *victors from the beast*, VICTORES EX TB Sgiz, and had never submitted to his tyranny or religion, are described (ver. 2, 3, 4.) like unto the children of Israel after their deliverance and escape out of Egypt. For as the children of Israel, (Exod. XV.) having passed thro' the red sea, stood on the shore, and seeing their enemies overwhelmed with the waters, sung the triumphant song of Moses: so these having passed thro' the fiery trials of this world, *stand on the sea of glass mingled with fire*, which was mentioned before, (IV. 6.) and seeing the vials ready to be poured out upon their enemies,

enemies, sing a song of triumph for the manifestation of the divine judgments; which is called *the song of Moses and the song of the Lamb*, the words in great measure being taken from the song of Moses and other parts of the Old Testament, and applied in a christian sense. After this *the most holy place of the temple is opened*, (ver. 5.) and *the seven angels come out of the temple*, (ver. 6.) to denote that their commission is immediately from God, *clothed like the high priest but in a more august manner, in pure and white linnen*, to signify the righteousness of these judgments, *and having their breasts girded*, to show their readiness to execute the divine commands, *with golden girdles*, as emblems of their power and majesty. A vial then is given unto each of the seven angels (ver. 7.) by *one of the four living creatures*, the representatives of the church; by which it is intimated, that it is in vindication of the church and true religion that these plagues are inflicted. Moreover *the temple is filled with smoke from the glory of God and from his power*, so that *no man is able to enter into it*; (ver. 8.) in the same manner as the tabernacle, when it was consecrated by Moses, and the temple when it was dedicated by Solomon, (Exod. XL. 34, 35. 1 Kings VIII. 10, 11.) were both filled with a

VOL. III. S cloud

cloud and the glory of the Lord, so that neither Moses nor the priests could enter therein; a farther proof of the majestic presence and extraordinary interposition of God in the execution of these judgments.

C H A P. XVI.

I AND I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.

In obedience to the divine command (ver. 1.) the seven angels come forth to *pour out the vials of the wrath of God upon the earth*: and as the trumpets were so many steps and degrees of the ruin of the Roman empire, so the *vials* are of the ruin of the Roman church. The one in polity and government is the image of the other; the one is compared to the system of the world, and hath her *earth*, and *sea*, and *rivers*, and *sun*, as well as the other; and this is the reason of the similitude and resemblance of the judgments in both cases. Some resemblance too there is between these plagues, and those of Egypt. Rome papal hath already (XI. 8.) been distinguished by the title of *spiritual Egypt*, and resembles Egypt in her punishments as well as in her crimes, tyranny, idolatry, and wickedness.

2 And

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Vial the first (ver. 2.) is *poured out upon the earth*; and so the hail and fire of the first trumpet (VIII. 7.) were *cast upon the earth*. It produceth a *noisome and grievous sore*; and in this respect resembleth the sixth plague of Egypt, (Exod. IX. 10.) which was *boils breaking forth with blains*. This plague is inflicted *upon the men who had the mark of the beast, and upon them who worshipped his image*; which is to be understood of the others also, where it is not expressed. Whether these *sores and ulcers* are natural or moral, the event must show.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which

art, and wast, and shalt be, because thou hast judged thus :

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God almighty, true and righteous are thy judgments.

Vial the second (ver. 3.) is *poured out upon the sea*, and the sea becomes *as the blood of a dead man*, or as congealed blood : and in like manner under the second trumpet (VIII. 8.) the burning mountain *was cast into the sea, and the sea became blood*. Vial the third (ver. 4.) is *poured out upon the rivers and fountains of waters, and they became blood* : and in like manner under the third trumpet (VIII. 10.) the burning star *fell upon the rivers and fountains of waters*. There is a close connexion between these two vials ; and the effects are similar to the first plague of Egypt, (Exod. VII. 19.) when *the waters of Egypt, and their streams, and their rivers, and their ponds, and their pools of water became blood*. Seas and rivers of blood manifestly denote great slaughter and devastation : and hereupon (ver.

5,

(8) Imò Persæ existimant esse tueri aquas, &c. Hyde de peculiari angelo demandatum Relig. Vet. Persarum. Cap. 6.

p. 139.

5, 6.) *the angel of the waters*, for it was a prevailing opinion in the east, that a (8) particular angel presided over the waters, as others did over other elements and parts of nature, and mention was made before (XIV. 18.) of *the angel who had power over fire*; this angel of the waters celebrates the righteous judgments of God in adapting and proportioning the punishment of the followers of the beast to their crime; for no law is more just and equitable, than that they who have been guilty of *shedding the blood of saints and prophets*, should be punished in the effusion of their own blood. *Another angel out of the altar*, (ver. 7.) for (VI. 9.) *under the altar were the souls of them who were slain for the word of God, and for the testimony which they held*, declares his assent in the most solemn manner, *Even so, Lord God almighty, true and righteous are thy judgments.*

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and

and they repented not to give him glory.

As the fourth trumpet affected *the sun*; (VIII. 12.) so likewise the fourth vial (ver. 8, 9.) is poured out upon *the sun*. An intense heat ensues; and men blaspheme the name of God, and repent not to give him glory. Whether by this intense heat of the sun, be meant literally, uncommon sultry seasons, scorching and withering the fruits of the earth, and producing pestilential fevers and inflammations; or figuratively, a most tyrannical and exorbitant exercise of arbitrary power by those who may be called *the sun* in the firmament of the beast, the pope or emperor; time must discover. Men shall be tormented, and complain grievously; they shall like the rebellious Jews (Is. VIII. 21.) *fret themselves, and curse their king, and their God, and look upward*, look upward not to pray but only to blaspheme; they shall not have the sense or courage to repent, and forsake their idolatry and wickedness. When the events shall take place, and these things shall all be fulfilled, not only these prophecies of the vials shall be better understood, but also those of the trumpets, to which they bear some analogy and resemblance.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

Vial the fifth (ver. 10, 11.) is poured out upon the seat or throne of the beast, and his kingdom becomes full of darkness, as Egypt did (Exod. X. 21.) under her ninth plague. This is some great calamity which shall fall upon Rome itself, and shall *darken* and confound the whole Antichristian empire. But still the consequences of this plague are much the same as those of the foregoing one; for the sufferers, instead of *repenting of their deeds*, are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts of reformation.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon,

and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

Vial the sixth (ver. 12.) is poured out upon the great river Euphrates, and the water thereof is dried up, to prepare a passage for the kings of the east. Whether by Euphrates be meant the river so called, or only a mystic Euphrates, as Rome is mystic Babylon; and whether by the kings of the east be meant the Jews in particular, or any eastern potentates in general; can be matters only of conjecture, and not of certainty and assurance till the event shall make the

(9) The three unclean spirits like frogs Mr. Mann conceives to be the Dominicans, Franciscans, and Jesuits. Dominicani, Franciscani, et Loyolitarum tres impuros spiritus xania similes non

the determination. Whoever they be, they appear to threaten the ruin and destruction of the kingdom of the beast: and therefore (9) the agents and emissaries of popery, (ver. 13, 14.) *of the dragon*, the representative of the devil, *and of the beast*, the representative of the antichristian empire, *and of the false prophet*, the representative of the antichristian church, as disagreeable, as loquacious, as sordid, as impudent (1) as *frogs*, are employed to oppose them, and stir up the princes and potentates of their communion to make their united and last effort in a religious war. Of necessity these must be times of great trouble and affliction; so that an exhortation is inserted (ver. 15.) by way of parenthesis, of the *suddenness* of these judgments, and of the *blessedness* of *watching*, and of being *clothed* and prepared for all events. Beza conceives that this verse was transferred hither from the 3d chapter, where it should be subjoined to the 18th verse; but the 3d chapter and the 16th chapter are at too great a distance for such a transposition to be made. However it is certain that this insertion hath in some measure disturbed the sense, and broken the

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non male referunt, M. S.

(1) Vide Bocharti Hieroz.

Part. Post. Lib. 5. Cap. 4.

(2) καί

connexion of the discourse ; for our translators as well as several others render the following words (ver. 16.) *And he gathered them together*, when the true construction is, *And they gathered them together*, the evil spirits and agents before mentioned gather all the forces of the popish princes together, into a place called in the Hebrew tongue *Armageddon*, that is *the mountain of destruction*.

17 And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Vial the seventh (ver. 17.) is *poured out into the air*, the seat of Satan's residence, who is emphatically stiled (Eph. II. 2.) *the prince of the power of the air*, and is represented (ver. 13.) as a principal actor in these latter scenes; so that this last period will not only complete the ruin of the kingdom of the beast, but will also shake the kingdom of Satan every where. Upon the pouring out of this vial a solemn proclamation is made *from the throne* of God himself, *It is done*; in the same sense as the angel before affirmed (X. 7.) that *in the days of the seventh trumpet the mystery of God should be finished*. Of this vial, as indeed of all the former, the completion is gradual; and the immediate effects and consequences are (ver. 18—21.) *voices, and thunders, and lightnings, and an earthquake, and great hail*. These portend great calamities. *Voices, and thunders, and lightnings*, are the usual attendants of the deity, especially in his judgments. *Great earthquakes* in
pro-

prophetic language signify great changes and revolutions; and this is such an one as men never felt and experienced before, *such as was not since men were upon the earth.* Not only the great city is divided into three parts or factions, but the cities of the nations fall from their obedience to her. Her sins are remembered before God, and like another Babylon she will soon be made to drink of the bitter cup of his anger. Nay not only the works of men, *the cities fall*; but even the works of nature, *the islands fly away, and the mountains are not found*; which is more than was said before (VI. 14.) that they *were moved out of their places*, and can import no less than an utter extirpation of idolatry. Great hail too often signifies the judgments of God, and these are uncommon judgments. Diodorous, a grave historian (2) speaketh of hailstones, which weighed a pound and more; Philostorgius mentions hail that weighed eight pounds; but these are *about the weight of a talent*, or about a hundred pounds, a strong figure to denote the greatness and severity of these judgments. But still the men continue obstinate, *and blaspheme God because of the plague of the hail*; they remain

(2) και χαλαζης απιστη το μεγα-
δος. μασαι γαρ επιπλον, εστι δ'
οτε και μειζης. Et magnitudinis

incredibilis grando: minæ enim
pondo, et quandoque majores,
deciderant. Diodorus Sic. Lib.
19.

main incorrigible under the divine judgments, and shall be destroyed before they will be reformed.

C H A P. XVII.

As the *seventh seal*, and the *seventh trumpet*, contained many more particulars, than any of the former seals, and former trumpets; so the *seventh vial* contains more than any of the former vials: and the more you consider, the more admirable you will find the structure of this book in all its parts. The destruction of the Antichristian empire is a subject of such importance and consequence, that the holy Spirit hath thought fit to represent it under variety of images. Rome hath already been characterized by the names of *spiritual Egypt* and of *Babylon*: and having seen how her plagues resemble those of *Egypt*, we shall now see her fall compared to that of *Babylon*. It was declared before in general (XIV. 8.) *Babylon is fallen, is fallen*; but this is a catastrophe deserving of a more particular description, both for a warning to some, and for a consolation to others. But before the description of her fall and destruction, there is

pre-

19. de Rhodiorum diluvio. p. Rhodomani. Philost. Hist. Eccl. Lib. 11. Cap. 7.

premised an account of her state and condition; that there may be no mistake in the application. Rome was meant, as all both (3) papists and protestants agree; and I think it appears almost to demonstration, that not Pagan but Christian, not imperial but papal Rome was here intended; and the arguments urged to the contrary by the Bishop of Meaux himself, the best and ablest advocate for popery, prove nothing so much as the weakness and badness of the cause, which they are brought to defend.

1 **A**ND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names

(3) Certissimum est nomine Babylonis Romam urbem significari. Baronius ad Ann. 45.

Johannes in Apocalypsi passim Romam vocat Babylonem:—Et aperte colligitur ex Cap. 17. Apo-

names of blasphemy, having seven heads, and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondred with great admiration.

One of the seven angels, who had the seven vials, (ver. 1.) calleth to St. John. Most probably this was the seventh angel; for under the seventh vial great Babylon came in remembrance before God, and now St. John is called upon to see her condemnation and execution. Come hither, I will show unto thee the judgment of the great whore, that sitteth upon many waters. So ancient Babylon,

Apocalypses. Bellarmin. de &c, &c, &c.
Rom. Pontif. Lib. 3. Cap. 13.

Babylon, which was seated on the great river Euphrates, is described by Jeremiah (LI. 13.) as *dwelling upon many waters*: and from thence the phrase is borrowed, and signifies, according to the angel's own explanation, (ver. 15.) *ruling over many peoples and nations*. Neither was this an ordinary prostitute; she was *the great whore*, (ver. 2.) *with whom the kings of the earth have committed fornication*: as Tyre (II. XXIII. 17.) *committed fornication with all the kingdoms of the world upon the face of the earth*. Nay not only the kings, but inferior persons, *the inhabitants of the earth have been made drunk with the wine of her fornication*; as it was said of ancient Babylon, (Jer. LI. 7.) *the nations have drunken of her wine, therefore the nations are mad*. Fornication in the usual stile of scripture is idolatry; but if it be taken even literally, it is true that modern Rome openly allows the one, as well as practices the other. Ancient Rome doth in no respect so well answer the character; for she ruled more with a rod of iron, than with *the wine of her fornication*. What, and where were the kings, whom she courted and debauched to her communion? What, and where were the people, whom she inveigled and intoxicated with her idolatry? Her ambition was for extending her empire, and not her religion. She

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permitted even the conquered nations to continue in the religion of their ancestors, and to worship their own gods after their own rituals. She may be said rather to have been corrupted by the importation of foreign vices and superstitions, than to have established her own in other countries.

As Ezekiel, while he was a captive in Chaldea, was conveyed by the spirit to Jerusalem, (Ezek. VIII. 3.) so St. John (ver. 3.) is *carried away in the spirit into the wilderness*; for there the scene is laid, being a scene of desolation. When the woman, the true church, was persecuted and afflicted, she was said (XII. 14.) *to fly into the wilderness*: and in like manner, when the woman, the false church, is to be destroyed, the vision is presented *in the wilderness*. *A woman sitting upon a beast* is a lively and significative emblem of a church or city directing and governing an empire. In painting and sculpture, as well as in prophetic language, cities are often represented in the form of women: and Rome herself is exhibited (4) in ancient coins as a woman sitting upon a lion. Here the beast is a *scarlet-colored beast*, for the same reason that the dragon was (XII. 3.) *a red dragon*; to denote his

(4) Vitring. p. 757. Emmenefs. ad Virg. Æn. VI. 854.
Vol. III.

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(5) Vitring.

his cruelty, and in allusion to the distinguishing color of the Roman emperors and magistrates. The beast is also *full of names of blasphemy, having seven heads, and ten horns*; so that this is the very same beast which was described in the former part of the 13th chapter: and the woman in some measure answers to the two-horned beast or false prophet: and consequently the woman is Christian, and not Pagan Rome; because Rome was become Christian, before the beast had completely *seven heads and ten horns*, that is before the Roman empire experienced its last form of government, and was divided into ten kingdoms. The woman is arrayed too (ver. 4.) *in purple and scarlet color*, this being the color of the popes and cardinals, as well as of the emperors and senators of Rome. Nay the mules and horses, which carry the popes and cardinals, are covered with scarlet cloth, so that they may properly be said to ride *upon a scarlet colored beast*. The woman is also *decked with gold, and precious stone, and pearls*: and who can sufficiently describe the pride, and grandeur, and magnificence of the church of Rome in her vestments and ornaments of all kinds? Alexander Donatus (5) hath drawn a comparison between

(5) Vitring. 759. Donat. de Urbe Roma Lib. 1. Cap. 29.

(6) Platina's Lives of the Popes translated by Sir Paul Rycaut.

tween ancient and modern Rome, and asserts the superiority of his own church in the pomp and splendor of religion. You have a remarkable instance in Paul II, of whom (6) Platina relates, that “ in his pontifical vestments he out-
“ went all his predecessors, especially in his
“ *regno* or mitre, upon which he laid out a great
“ deal of money in purchasing at vast rates,
“ diamonds, saphirs, emeralds, chrysoliths, jaspers, unions, and all manner of precious
“ stones, wherewith adorned like another Aaron
“ he would appear abroad somewhat more
“ august than a man, delighting to be seen and
“ admired by every one. But lest he alone
“ should seem to differ from the rest, he made
“ a decree, that none but cardinals should
“ under a penalty wear red caps; to whom he
“ had in the first year of his popedom given
“ cloth of that color, to make horse-cloths or
“ mule cloths of when they rode.” You have another conspicuous instance in the Lady of Loretto; the (7) riches of whose holy image, and house, and treasury; the golden angels, the gold and silver lamps; the vast number, variety, and richness of the jewels, of the vestments for the holy image, and for the priests;
with

Rycaut. p. 414.

(7) See Wright's Travels, p.

123. Addison's Travels, p. 93.

with the prodigious treasure of all sorts; are far beyond the reach of description; and as Mr. Addison says, “as much surpassed my expectation, as other sights have generally fallen short of it. Silver can scarce find an admission, and gold itself looks but poorly among such an incredible number of precious stones.” Moreover the woman, like other harlots who give philtres and love-potions to inflame their lovers, hath *a golden cup in her hand, full of abominations and filthiness of her fornication*; to signify the specious and alluring arts, wherewith she bewitcheth and inticeth men to idolatry, which is *abomination and spiritual fornication*. It is an image copied from Jeremiah, (LI. 7.) *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken*: and in that excellent little moral treatise, (8) intituled the Table of Cebes, there is a like picture of Deceit or Imposture; ‘a fair, beautiful, and false woman, and having a cup in her hand; she is called Deceit, and seduceth all mankind.’ And is not this a much more proper emblem of pontifical than of imperial Rome?

Yet

(8) γυνή πεπλασμένη τῷ εἶδει, καὶ πιδαν φαινόμενη, καὶ ἐν τῇ χειρὶ ἔχουσα ποτηρίον τι — Απάτη καλεῖται, ἥ παντὰς τὰς ἀνθρώπους πλανῶσα. Mulier ficto vultu,

argutaque specie, et manu poculum quoddam tenens. Impostura vocatur, quæ omnes homines seducit. Tab. Cebetis non longe ab initio.

(9) Nomen

Yet farther to distinguish the woman, she has her *name* inscribed *upon her forehead*, (ver. 5.) in allusion to the practice of some notorious prostitutes, who had their names written in a label upon their foreheads, as we may (9) collect from ancient authors. The inscription is so very particular, that we cannot easily mistake the person; *Mystery, Babylon the great, the mother of harlots, or rather of fornications, and abominations of the earth.* Her name *Mystery* can imply no less, than that she dealeth in *mysteries*; her religion is *a mystery, a mystery of iniquity*; and she herself is *mystically and spiritually Babylon the great.* But the title of *mystery* is in no respect proper to ancient Rome, more than any other city: and neither is there any mystery in substituting one heathen, idolatrous, and persecuting city for another; but it is indeed a mystery, that a christian city, professing and boasting herself to be the city of God, should prove another Babylon in idolatry and cruelty to the people of God. She glories in the name of *Roman catholic*, and well therefore may she be called *Babylon the great.* She affects the stile and title of *our holy mother*

(9) Nomen tuum pependit in fronte: pretia stupri accepisti; &c. Seneca Lib. i. Controvers. 2. Juvenal. Sat. VI. 122.

— tunc nuda papillis
Constitit auratis, titulum mentita Lyciscæ.

mother the church, but she is in truth the mother of fornications and abominations of the earth. Neither can this character with any propriety be applied to ancient Rome; for she was rather a learner of foreign superstitions, than the mistress of idolatry to other nations; as appears in various instances, and particularly from (1) that solemn form of adjuration, which the Romans used when they laid siege to a city, calling forth the tutelary deities of the place, and promising them temples, and sacrifices, and other solemnities at Rome. It may be concluded therefore that this part of the prophecy is sufficiently fulfilled, tho' there should be reason to question the truth of what is asserted by some writers, that the word *mystery* was formerly written in letters of gold upon the forepart of the pope's mitre. Scaliger (2) affirms it upon the authority of the Duke de Montmorency, who received his information from a man of good credit at Rome. Francis le Moyne and Brocardus (3)

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(1) Macrobi Saturnal. Lib. 3. Cap. 9.

(2) Feu Monsieur de Montmorency étant à Rome du temps qu'on parloit librement & du S. Pere & du S. Siege, apprit d'un homme digne de foy, qu'à la verité le tiare pontifical avoit escript au frontal en lettres d'or *Mysterium*.

Seal. in locum apud Critic. Sacr.

(3) Idem quoque confirmant Franc. le Moyne et Jacobus Brocardus in h. l. ad *aurum* provocantes, non dissimulante Leonardo Lessio. Wolfius in locum. In tiara, in mitra papæ habes hoc verbum *Mysterium* scriptum: ut

confirm it, appealing to ocular inspection ; and when King James objected this, Lessius could not deny it. If the thing be true, it is a wonderful coincidence of the event with the letter of the prophecy ; but it hath been much controverted, and you may see the authors on both sides in (4) Wolfius. It is much more certain, and none of that communion can deny it, that the ancient miters were usually adorned with inscriptions. One particularly (5) there is “ preserved at Rome as a precious relic of pope “ Sylvester I, richly but not artfully embroidered “ with the figure of the virgin Mary crowned, “ and holding a little Christ, and these words “ in large capitals underneath, AVE REGI- “ NA CELI, *Hail queen of heaven*, in the front ; “ of which father Angelo Rocca, keeper of “ the pope’s sacristy, and an eminent antiquary “ has given a copper-plate in the third vol. p. “ 490 of the works of pope Gregory I, and it “ seems more probably to have belonged to “ Gregory ;

ut non sit tibi opus longius interpretationem quærere. Brocard in locum apud Vitring. p. 763. Romanus pontifex, in sua tiara, hoc ipsum nomen inscriptum habuit *Mysterium*, quod *αυτοκρατορας* ipsi testati sunt : et cum id Jacobus Rex objiceret, Lessius negare non potuit. Dow-

nam. apud Poli Synops. in locum.

(4) Jo. Christophori Wolfii Curæ Philolog. et Criticæ. Tom.

5. (5) See Mann’s Critical Notes on some passages of Scripture. p. 112.

“ Gregory ; because he is said to have first instituted at Rome the litanies to the virgin “ Mary.” An inscription this directly contrary to that on the forefront of the high priest’s mitre, (Exod. XXVIII. 36.) HOLINESS TO THE LORD.

Infamous as the woman is for her idolatry, she is no less detestable for her cruelty, which are the two principal characteristics of the Antichristian empire. She is (ver. 6.) *drunken with the blood of the saints, and with the blood of the martyrs of Jesus* : which may indeed be applied both to Pagan and to Christian Rome, for both have in their turns cruelly persecuted *the saints and martyrs of Jesus* ; but the latter is more deserving of the character, as she hath far exceeded the former both in the degree and duration of her persecutions. It is very true, as was hinted before, that if Rome Pagan hath slain her thousands of innocent Christians, Rome Christian hath slain her ten thousands. For not to mention other outrageous slaughters and barbarities ; the croisades against the Waldenses and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and in Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman emperors

emperors put together. St. John's *admiration* also plainly evinces, that Christian Rome was intended: for it could be no matter of surprise to him, that a Heathen city should persecute the Christians, when he himself had seen and suffered the persecutions under Nero; but that a city, professedly Christian, should wanton and riot in the blood of Christians, was a subject of astonishment indeed; and well might he, as it is emphatically expressed, *wonder with great wonder.*

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

10 And

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

It was not thought sufficient to represent these things only in vision; and therefore the angel, like the *αγγελος*, nuncius, or messenger in the ancient drama, undertakes to explain (ver. 7.) *the mystery*, the mystic sense or secret meaning, *of the woman, and of the beast that carrieth her*: and the angel's interpretation is indeed the best key to the Revelation, the best clue to direct and conduct us thro' this intricate labyrinth.

The mystery of the beast is first explained; and *the beast* is considered first in general (ver. 8.) under a threefold state or succession, as existing, and then ceasing to be, and then reviving again, so as to become another and the same. He *was*, and *is not*, *καίπερ εἶναι* and yet *is*, or according to other copies *καὶ παρῆναι* and shall come, shall ascend out of the bottomless pit. A *beast* in the prophetic stile, as we before observed, is a tyrannical idolatrous empire: and the Roman
empire

empire was idolatrous under the Heathen emperors, and then ceased to be so for some time under the Christian emperors, and then became idolatrous again under the Roman pontiffs, and so hath continued ever since. It is the same idolatrous power revived again, but only in another form; and all the corrupt part of mankind, whose names are not inrolled as good citizens in the registers of heaven, are pleased at the revival of it: but in this last form it *shall go into perdition*; it shall not, as it did before, cease for a time, and revive again, but shall be destroyed for ever.

After this general account of the beast, there follows an explanation of the particular emblems, with a short preface intimating that they are deserving of the deepest attention, and are a proper exercise and trial of the understanding. *Here is the mind which hath wisdom*; (ver. 9.) as it was said upon a former occasion, (XIII. 18.) *Here is wisdom let him that hath understanding count &c.* The *seven heads* have a double signification. They are primarily *seven mountains on which the woman sitteth*, on which the capital city is seated; which all who have the least tincture of letters know to be the situation of Rome. Historians, geographers, and poets, all

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speak of *the city with seven hills*; and passages might be quoted to this purpose without number and without end. It is observed too, that new Rome or Constantinople is situated on seven mountains: but these are very rarely mentioned, and mentioned only by obscure authors, in comparison of the others; and besides the seven mountains, other particulars also must coincide, which cannot be found in Constantinople. It is evident therefore, that the city *seated on seven mountains* must be Rome; and a plainer description could not be given of it, without expressing the name, which there might be several wise reasons for concealing.

As *the seven heads* signify *seven mountains*, so they also signify *seven kings*, reigning over the seven mountains. (ver. 10, 11.) Καὶ βασιλεῖς ἐπὶ αὐτῶν, *And they are seven kings, or kingdoms, or forms of government*, as the word imports, and hath been shown to import in former instances. *Five are fallen*, five of these forms of government are already past; *and one is*, the sixth is now subsisting. The *five fallen* are *kings*, and *consuls*, and *dictators*, and *decemvirs*, and *military tribunes with consular authority*; as they are enumerated and distinguished by those who should best know, the two greatest Roman historians,

historians, (6) Livy and Tacitus. The *sixth* is the power of the *Cæsars* or *emperors*, which was subsisting at the time of the vision. An end was put to the imperial name (7) in the year 476 by Odoacer king of the Heruli, who having taken Rome deposed Momyllus Augustulus, the last emperor of the west. He and his successors the Ostrogoths assumed the title of Kings of Italy: but tho' the name was changed, the power still continued much the same. This therefore cannot well be called a new form of government; it may rather be considered as a continuation of the imperial power, or as a renovation of the kingly authority. *Consuls* are reckoned but one form of government, tho' their office was frequently suspended, and after a time restored again: and in the same manner *kings* may be counted but one form of government, tho' the name was resumed after an interval of so many years. A new form of government was not erected, till Rome fell under the obedience of the eastern emperor, and the emperor's lieutenant, the exarch of Ravenna, dissolved

all

(6) Quæ ab condita urbe Roma ad captam eandem urbem Romani sub *regibus* primum, *consulibus* deinde ac *dictatoribus*, *decemviris*que ac *tribunis consularibus* gessere. Livii Lib. 6. Cap. 1. Urbem Romam a principio *reges*

habuere. Libertatem & *consulatum* L. Brutus instituit. *Dictatura* ad tempus sumebantur: neque *Decemviralis potestas* ultra biennium, neque *tribunorum militum consulare jus* diu valuit. Non Cinnæ, non Sullæ longa dominatio:

et

all the former magistracies, and constituted a Duke of Rome, to govern the people, and to pay tribute to the exarchate of Ravenna. Rome had never experienced this form of government before: and this I conceive to be *the other*, which in the apostle's days *was not yet come, and when he cometh, he must continue a short space*. For Rome was reduced to a dukedom tributary to the exarch of Ravenna by Longinus, who was sent exarch (8) in the year 566 according to some accounts, or in the year 568 according to others; and (9) the city revolted from the eastern emperor to the pope in the year 727: which is *a short space* in comparison of the imperial power, which preceded, and lasted above 500 years; and in comparison of the papal power, which followed, and hath now continued about a thousand years. But still possibly you may hesitate, whether this is properly a new form of government, Rome being still subject to the imperial power, by being subject to the Greek emperor's deputy, the exarch of Ravenna: and according as you determin this point

et Pompeii Crassique potentia, cito in Cæsarem; Lepidi atque Antonii arma, in Augustum cessere: qui cuncta discordiis civilibus fessa, nomine principis sub imperium accepit. Tacit. Annal. Lib. 1. in initio.

(7) Sigonius de Occidentali Imperio. Lib. 14. &c. Petavii Rat. Temp. Partis. Lib. 6. Cap. 18.

(8) Sigonius de Regno Ital. Lib. 1. Petav. Rat. Temp. Par. 1. Lib. 7. Cap. 10.

(9) Sigon. ibid. Lib. 3.

(1) Mr.

point, *the beast that was and is not, was* while idolatrous, and *was not* while not idolatrous, will appear to be *the seventh* or *eighth*. If you reckon this a new form of government, (1) the beast that now is is *the eighth*; if you do not reckon this a new form or government, the beast is *of the seven*; but whether he be *the seventh* or *eighth*, he is the last form of government, *and goeth into perdition*. It appears evidently, that the sixth form of government, which was subsisting in St. John's time, is the imperial; and what form of government hath succeeded to that in Rome, and hath continued for *a long space* of time, but the papal? The beast therefore, upon which the woman rideth, is the Roman government in its last form: and this, all must acknowledge, is the papal, and not the imperial.

Having explained the mystery of *the seven heads*, the angel proceeds to the explanation of

(1) Mr. Mann explains the *seventh & eighth* otherwise. Quis igitur rex septimus erit? Nimirum ipse papa. Nam ex quo A. D. 534 eum ecclesiarum omnium caput declaravit Justinianus, alii omnium judicem, ipsum a nullo judicandum, tanta reverentia et obsequio ab Imp. ipsis cultus est, tanta autoritate ipsos subinde reprehendit, in-

terdum etiam anathemate perculit, ut non minus dicendus sit regnasse in spiritualibus, quamvis se subditum semper servumque servorum diceret, quam in temporalibus imperatores. Tunc igitur papa e *septem illis*, id est ex genere atque ordine illorum principum qui præcesserant, esse dicendus erat, donec A. D. 727 Leonis imp.

of the ten horns. (ver. 12, 13, 14.) *The ten horns are ten kings, who have received no kingdom as yet:* and consequently they were not in being at the time of the vision; and indeed the Roman empire was not divided into ten kingdoms, till some time after it was become Christian. *But they receive power as kings one hour,* (2) *μιαν ὥραν*, at the same time, or for the same length of time, *with the beast:* It is true in both senses, they rise and fall together with the beast: and consequently they are not to be reckoned before the rise of the beast; and accordingly when a catalogue was produced of these ten kings or kingdoms in a dissertation upon Daniel, they were exhibited as they stood in the eighth century, which is the time of the rise of the beast. Kingdoms they might be before, but they were not before kingdoms or horns of the beast, till they embraced his religion, and submitted to his authority: and the beast strengthened them,

imp jugum, quem anno superiore excommunicarat, prorsus excussit Gregorius II, Romamque et regiones vicinas sibi subjecit. Ex illo enim tempore papa rex octavus merito haberi potest, cum gladio spirituali temporalem quoque dehinc adeptus. Scio esse, qui pulso Leone imp negent Romam papæ subiectam fuisse, sed a Pipino A.

VOL. III.

D. 752 Exarchatum Ravennæ &c. papæ datum tantum cum aliis urbibus, non ipsam Romam; sed mihi videntur non de re, sed umbra tantum certare. M. S.

(2) *Uno eodemque tempore.* Vitring. Malim, ad unam eandemque tempus, ut cum identitate temporis durationem complectatur. Mr. Mann's M. S.

U

(3) Idque

as they again strengthened the beast. It is upon the seventh or last head of the beast that the horns are seen growing together, that is upon the Roman empire in its seventh or last form of government; and they are not, like the *heads*, successive, but contemporary kingdoms. *These have one mind, and shall give their power and strength unto the beast*; which is easily understood and applied to the princes and states in communion with the church of Rome. However they may differ in other respects, yet they agree in submitting implicitly to the authority of the Roman church, and in defending its rights and prerogatives against all opposers. But where were ever ten kings or kingdoms, who were all unanimous in their submissions to the Roman empire, and voluntarily and of their own accord contributed *their power and strength*, their forces and riches to support and maintain it? *These shall make war with the Lamb, and the Lamb shall overcome them*; they persecute the true church of Christ, but the true church shall in the end prevail and triumph over them; which particulars have been fulfilled in part already,

(3) Idque hoc loco, tanto magis apposite, quod ex populi reverentia et favore primo excrevit potestas illa papalis, et per decem aut plura sæcula

populi Romani suffragiis creati sunt papæ. Mr. Mann's M. S.

(4) Prima Nota, est ipsam Catholicæ Ecclesiæ & Christianorum

ready, and will be more fully accomplished hereafter.

In the former part of this description (ver. 1.) *the whore* is represented like ancient Babylon, *sitting upon many waters*: and these waters are here (ver. 15.) said expressly to (3) signify *peoples, and multitudes, and nations, and tongues*. So many words in the plural number fitly denote the great extensiveness of her power and jurisdiction: and it is a remarkable peculiarity of Rome, different from all other governments in the world, that her authority is not limited to her own immediate subjects, and confined within the bounds of her own dominions, but extends over all kingdoms and countries professing the same religion. She herself glories in the title of the *Catholic* church, and exults in the number of her votaries as a certain proof of the true religion. Cardinal (4) Bellarmin's first note of the true church is *the very name of the Catholic church*: and his fourth note is *amplitude, or multitude and variety of believers*; for the truly catholic church, says he, ought not only to comprehend all ages, but likewise all places,

norum nomen. Bellar. de Notis Ecclesiæ. Lib. 4. Cap. 4. Quarta Nota, est amplitudo, sive multitudo et varietas credentium. Ecclesia enim vere catholica, non solum debet amplecti omnia tempora, sed etiam omnia loca, omnes nationes, omnium hominum genera. Ibid. Cap. 7.

places, all nations, all kinds of men. But notwithstanding the general current in her favor, the tide shall turn against her; and the hands which helped to raise her, shall also pull her down. (ver. 16.) *The ten horns shall hate the whore*; that is by a common figure of the whole for a part, *some* of the ten kings, for others (XVIII. 9.) *shall bewail her and lament for her*, and (XIX. 19.) shall fight and perish in the cause of the beast. Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall *hate her*, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore will finally be destroyed by some of the princes, who are reformed, or shall be reformed from popery: and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shown some tendency towards a reformation, and therefore may appear more likely to effect such a revolution. Such a revolution may reasonably be expected, because (ver. 17.) this infatuation of popish princes is *permitted* by divine providence only for a certain period, *until the words of God shall be fulfilled*, and particularly the words

words of the prophet Daniel, (VII. 25, 26.)
*They shall be given into his hand, until a time,
 and times, and the dividing of time: But then,
 as it immediately follows, the judgment shall sit,
 and they shall take away his dominion, to consume,
 and to destroy it unto the end.*

Little doubt can remain after this, of what idolatrous church was meant by *the whore of Babylon*: but for the greater assuredness it is added by the angel, (ver. 18.) *The woman which thou sawest is that great city.* The angel had undertaken to tell *the mystery of the woman, and of the beast.* He hath explained the mystery of the beast, and of his seven heads and ten horns; and his explanation of the mystery of the woman is *that great city, which reigneth over the kings of the earth.* And what city at the time of the vision *reigned over the kings of the earth*, but Rome? She hath too ever since *reigned over the kings of the earth*, if not with temporal, yet at least with spiritual authority. In the arts of government she hath far exceeded all the cities both of ancient and of modern times: as if she had constantly remembered and put in practice the advice of the poet,

Tu regere imperio populos, Romane, memento;
 Hæ tibi erunt artes.

VIRGIL.

Rome therefore is evidently and undeniably *this great city*; and that Christian and not Heathen, papal and not imperial Rome was meant, hath appeared in several instances, and will appear in several more.

C H A P. XVIII.

1 **A**ND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven,
and

and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

After this account of the state and condition of spiritual Babylon, there follows a description of her fall and destruction, in the same sublime and figurative stile as Isaiah, Jeremiah, and Ezekiel have foretold the fall of ancient Babylon and Tyre, the types and emblems of this spiritual Babylon. A mighty and glorious angel descends from heaven, (ver. 1, 2, 3.) and proclaims, as before, (XIV. 8.) the fall of Babylon, and together with her punishment the crimes which deserved it, her idolatry and wickedness. It is farther added, that after her fall she shall be made a scene of desolation, and be-

come the habitation of hateful birds and beasts of prey ; as Isaiah also predicted concerning ancient Babylon, (XIII. 21.) *Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there:* where the word that we translate *satyrs*, the Seventy translate *δαίμονια*, *demons* or *devils*, who (5) were supposed sometimes to take the shape of goats or satyrs, and to haunt forlorn and desolate places : and it is from the translation of the Seventy that the apostle hath borrowed his images and expressions. But if this fall of Babylon was effected by Totilas king of the Ostrogoths, as Grotius affirms, or by Alaric king of the Visigoths, as the Bishop of Meaux contends, how can Rome be said ever since to have been *the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*, unless they will allow the popes and cardinals to merit these appellations ?

Another voice is also heard from heaven, (ver.

4,

(5) Vide Bocharti Hieroz. X. Pont. Max. apud Daubuz. Part. prior. Lib. 2. Cap. 53. p. 812. Col. 643.

(6) It is to be found in the very title of Kircher's Obeliscus Pamphylus : *In urbis æternæ ornamentum erexit Innocentius*

(7) Tertia die barbari, quam ingressi fuerant urbem, sponte discedunt, facto quidem aliquantarum ædium incendio, &c. Oros. Hist. Lib. 7. Cap. 39. Edit.

Haver-

4, 5, 6, 7, 8.) exhorting all Christians to forsake the communion of so corrupt a church, lest they should be *partakers of her sins and of her plagues*, and at the same time denouncing that her punishment shall be great and extraordinary in proportion to her crimes. But was there any such necessity of forsaking the church of Rome in the days of Alaric or Totilas, before she had yet degenerated again into idolatry? or what were then her notorious crimes deserving of such exemplary punishment, unless Rome Christian was to suffer for the sins of Rome Pagan? *She saith in her heart*, like ancient Babylon, (Is. XLVII. 7, 8.) *I sit a queen, and am no widow, and shall see no sorrow*; She glories like ancient Rome, in the name (6) of *the eternal city*: but notwithstanding *she shall be utterly burnt with fire*; for *strong is the Lord God who judgeth her*. These expressions can imply no less than a total destruction by fire; but Rome hath never yet been totally destroyed by fire. The most that (7) Alaric and (8) Totilas

Havercamp. Alaricus trepidam urbem Romam, invasit, *pariem- que ejus cremauit incendio*, &c. Marcellini Chron. Indict. 8. p. 38. Edit Scaligeri. Quinetiam *ædificia quædam incensa*, aliâque opera temerè furore barbarico deturbata sunt. Sigonii Hist. de

Occidentali Imperio. Lib. 10. in fine.

(8) Procop. de Bell. Goth. Lib. 3. Cap. 22. Ρωμην δε ετε καθελαιν ετε απολιπειν το λοιπον Τωτιλας ηθελεν. Porro Totilas Romam nec delere, nec relinquere

Totilas did, was burning some parts of the city: but if only some parts of the city were burnt, it was not an event important enough to be ascribed to *the Lord God* particularly, and to be considered as a *strong* exertion of his judgment.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and

quere amplius voluit. Ibid. Cap. 36. Ibid. Lib. 4. Cap. 22. To-tila dolo Isaurorum ingreditur Romam die XVI. Kal. Jan. ac evertit

and oyl, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls :

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city ?

19 And they cast dust on their heads, and cried weeping and wailing, saying, Alas, alas, that great city wherein were made

everit muros, domos aliquantas Chron. p. 54. *ibid.* Sigonius.
igni comburens, &c. Marcellini *ibid.* Lib. 19.

(9) See

made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoyce over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

In this solemn manner, by an angel and by a voice from heaven, is declared the fall of Rome, and her destruction by fire: and then are set forth the consequences of her fall, the lamentations of some, and the rejoicings of others. *The kings of her communion, who have committed fornication, and lived deliciously with her, bewail and lament for her:* (ver. 9, 10.) but what kings were they who lived deliciously with old Rome, and had reason to lament her fall? *The merchants of the earth weep and mourn over her:* (ver. 11—17.) for there is an end of all traffic and commerce with her, whether spiritual or temporal; for it is intimated (ver. 13.) that they make merchandise of the souls as well as of the bodies of men. *The ship masters, and sailers, and as many as trade by sea, weep and wail:* (ver. 17, 18, 19.) for they can now no longer import or export commodities for her, or convey strangers to and fro; for there is an end of all her costliness. These lamentations are copied from the like lamentations over Tyre in the 26th and 27th chapters of Ezekiel;

Ezekiel; and are equal to the most mournful strains of the Greek tragedians over Thebes or Troy. In all they *stand afar off*, (ver. 10, 15, 17.) as if they were unable or afraid to help and assist her. In all they cry *wai, wai, alas, alas*, (ver. 10, 16, 19.) which is *the third woe wai* before mentioned; (VIII. 13. XI. 14.) for as the fall of the Othman empire is the end of *the second woe*, so the fall of Rome is the completion of *the third woe*. In all they lament the suddenness of her fall; (ver. 10, 17, 19.) *for in one hour* is her destruction come. At the same time her destruction is matter of joy and triumph (ver. 20.) *to the holy apostles and prophets, for God hath avenged them on her*: but what reason had the Christians to rejoice over the calamities brought on Rome by Alaric or Totilas, in which they themselves were the principal sufferers? and how were these calamities any vindication of their cause, or of the cause of true religion?

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers and musicians, and of pipers, and trumpeters, shall

shall be heard no more at all in thee ; and no craftsman, of whatsoever craft *be be*, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ;

23 And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee ; for thy merchants were the great men of the earth ; for by thy forceries were all nations deceived :

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Yet farther to confirm the sudden fall and irrecoverable destruction of Rome, an emblem is copied and improved from Jeremiah ; (LI. 63, 64.) *a mighty angel* (ver. 21.) *casteth a millstone into the sea*, declaring that *with the same violence this great city shall be thrown down*, and shall never rise again. Her utter desolation is farther described (ver. 22, 23.) in phrases and expressions borrowed from the ancient prophets. (Is. XXIV. 8. Jer. VII. 34. XVI. 9. XXV. 10. Ezek. XXVI. 13.) There shall be no more *musicians* for the entertainment of the rich and great ; no more
trades-

tradesmen or *artificers* to furnish the conveniences of life; no more *servants* or *slaves* to grind at the mill, and to supply the necessities of life. Nay, there shall be no more *lights*, no more *bridal songs*; the city shall never be peopled again by new marriages, but shall remain depopulated for ever. For which utter desolation there are assigned these reasons, (ver. 23, 24.) her *pride* and *luxury*, her *superstition* and *idolatry*, her *tyranny* and *cruelty*. Her punishment shall be as severe and exemplary, as if she had been guilty of all the persecutions that ever were upon account of religion; for by her conduct she hath approved, and imitated, and surpassed them all. But Rome hath never yet been depopulated and desolated in this manner. She hath been taken indeed and plundered (9) by Alaric king of the Visigoths in the year 410, by Genseric king of the Vandals in the year 455, by Totilas king of the Ostrogoths in the year 546, and by others since that time: but yet she is still standing and flourishing, and is honored by many nations as the metropolis of the Christian world; she still resounds with *singers* and *musicians*; she still excels in *arts* which serve to pomp and luxury; she still

abounds

(9) See Petav. Rat. Temp. and Blair's Chron. Tables.

(1) R.

abounds with *candles, and lamps, and torches,* burning even by day as well as by night: and consequently this prophecy hath not yet been, but remains yet to be fulfilled.

C H A P. XIX.

1 **A**ND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thund-
erings,

erings, saying Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him: And he said unto me, See *thou do it not*: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Hereupon the whole church, (ver. 1—4.) agreeably to the exhortation of the angel, (XVIII. 20.) join in praises and thanksgivings to almighty God for his *truth* and *righteousness* in judging this idolatrous city, *his truth* in fulfilling his promises and threatenings, and his *righteousness* in proportioning her punishment to her

VOL. III. X crimes.

crimes. *And her smoke rose up for ever and ever*; which intimates that she should be made as signal a monument of divine vengeance as Sodom and Gomorrah. It is taken from Isaiah, who hath said much the same thing of Edom, and by Edom (1) the Jews understand Rome. (Is. XXXIV. 9, 10.) *And the streams thereof shall be turned into pitch*; in the genuin (2) editions of the Chaldee paraphrase it is, *And the rivers of Rome shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever.* This tradition of the rabbins may receive some confirmation from these words of the apostle: and such an event may appear the more probable, because the adjacent countries are known to be of a sulphureous and bituminous soil; there have even at Rome been (3) eruptions of subterraneous fire, which have consumed several buildings; so that the fuel seemeth to be prepared, and waiteth only for the breath of the Lord to kindle it. But God is praised not only for the destruction of the great seat of idolatry, but also (ver. 5

—8.

(1) R. David in principio Obadiæ, *Quod autem dicunt prophetae de vastatione Edom in extremitate dierum, de Roma dicunt.* Buxtorf. Chald. Lex. in

voce נדב.

(2) *Et convertentur flumina Romæ in picem &c.* Posteriores editiones vocem Romæ omiserunt. Buxtorf. ibid.

(3) Vide

—8.) for the manifestation of his kingdom, as before, (XI. 17.) and for the happy and glorious state of the reformed Christian church. She is now no longer an *harlot* tainted with idolatry, but is become a *spouse* prepared for her Lord Christ: and she is no longer arrayed, like an harlot in *purple and scarlet color*, but like a decent bride, in *fine linen, clean, and white*, as the properest emblem of her purity and sanctity. Christ hath now, as St. Paul expresseth it, (Eph. V. 26, 27.) *sanctified and cleansed his church with the washing of water, by the word, That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy, and without blemish.* So great is the felicity of this period, that the angel orders it (ver. 9.) to be particularly noted: and blessed and happy are they who shall be living at this time, and be worthy to partake of this marriage feast. It is a matter of consolation to all good Christians, and they may assuredly depend upon it, as the never-failing word of God. St. John was in such rapture and extasy at these discoveries, that (ver. 10.)

not

(3) Vide Dionis Hist. Lib. 66. in Tito. *πυρ δὲ δὴ ἑτέρου ἐπι- γαίου τῷ ἔξῃς ἐτεῖ πολλὰ πᾶσι τῆς Ρώμης ἐπανάμειντο, κ. τ. λ.* Ignis autem alius supra terram ex-

ortus anno insequenti magnam admodum Romæ partem absumsit, &c. p. 756. Edit. Leunclav.

X 2

(4) *Artaxa*

not knowing or not considering what he did, he *fell down at the angel's feet to worship him*: but the angel prohibits all manner of worship, for he was no more than a *fellow servant* of the apostle's, and of all true prophets, of all *who have the testimony of Jesus, and the testimony of Jesus is the spirit of prophecy*. Worship not me then, says the angel, but *God*, whose servants we both are, and who inspires us both with the same spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called faithful and true, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself:

13 And he *was* clothed with a vesture dipt in blood: and his name is called, The Word of God.

14 And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a

rod

rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

It was said by the angel, speaking of the kings subject to the beast, (XVII. 14.) *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful:* And this vision (ver. 11—21.) is added by way of enlargement and explanation of that great event. *Heaven is opened, and our Saviour cometh forth riding upon a white horse, as a token of his victory and triumph over his enemies.* He is described in such characters as are appropriated to him in this book, and in the ancient prophets. *On his head also were many crowns, to denote his numerous conquests and kingdoms, which were now (XI. 15.) become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* As the Jewish high-priest wore the

(4) *Artaxerxes king of kings.*
Ezra VII. 12. Rex regum Sapor. Amm. Marcell. Lib. 17. Cap. 5. p. 163. Edit. Valesii.

Paris 1681. βασιλεως βασιλεων και δεσποτης δεσποτων Σεσωωσις. Rex regum, et dominus dominorum Sesoosis, vel Sesostris. Diod. Sic. Lib.

ineffable name of Jehovah on his forehead, so he had *a name written*, which none could perfectly comprehend but himself; *and his name is called The Word of God.* He had likewise another *name written* on that part of his vesture which covered his thigh, *King of kings, and Lord of lords*; a title much affected by the (4) eastern monarchs, and by Antichrist himself. The pope is (5) stiled *King of kings, and Lord of lords*; but what he is only in pretence, Christ is in reality. His armies are mounted *upon white horses* as well as himself, and are *clothed in fine linen, white and clean*, as emblems of their victory and sanctity. *An angel standing in the sun*, and so conspicuous to all, in lofty strains copied from the ancient prophets, and particularly from Ezekiel, (XXXIX. 17, 18.) calleth the fowls to the great slaughter of Christ's enemies. These enemies are *the beast and the false prophet*, the Antichristian powers civil and ecclesiastical, with *their armies gathered together*, their adherents and followers combined and determined to support idolatry, and oppose all reformation. But the principals, as deserving of

Lib. 1. p. 35. Edit. Steph. p. 51. Edit. Rhodomani.

Apology, Part 5. and Barrow's Introduction to his *Treatise of the Pope's Supremacy.*

(5) See Jewel's *Defense of his*

of the greatest punishment, are *taken, and cast alive into a lake of fire burning with brimstone* : and their followers are *slain with the word of Christ, the sword which proceeded out of his mouth*; and *all the fowls are filled with their flesh* ; their substance is seized for other persons, and for other uses. In a word, the design of this sublime and figurative description is to show the downfall of popery, and the triumph of Christianity ; the true word of God will prevail over superstition and idolatry ; all the powers of Antichrist shall be completely subdued ; and the religion of Rome, as well as Rome herself, be totally destroyed.

C H A P. XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that, he must be loosed a little season.

4 And

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

After the destruction of the beast and of the false prophet, there still remains *the dragon*, who had delegated his power to them, *that old serpent, which is the devil and Satan*: but he is bound by *an angel*, an especial minister of providence; and the famous millennium commences, or the reign of the saints upon earth for a thousand years. (ver. 1—6.) *Binding him with a great chain, casting him into the bottomless*

less pit, shutting him up, and setting a seal upon him, are strong figures to show the strict and severe restraint which he should be laid under, that he might deceive the nations no more during this whole period. Wickedness being restrained, the reign of righteousness succeeds, and the administration of justice and judgment is given to the saints of the most High: and the martyrs and confessors of Jesus, not only those who were beheaded or suffered any kind of death under the heathen emperors, but also those who refused to comply with the idolatrous worship of the beast and of his image, are raised from the dead, and have the principal share in the felicities of Christ's kingdom upon earth. But the rest of the dead lived not again until the thousand years were finished; so that this was a peculiar prerogative of the martyrs and confessors above the rest of mankind. This is the first resurrection, a particular resurrection preceding the general one at least a thousand years. Blessed and holy too is he who hath part in the first resurrection; he is holy in all the senses of the word, holy as separated from the common lot of mankind, holy as indowed with all virtuous qualifications, and none but such are admitted to partake

(6) Non moriatur morte secunda. Onk. Nec moriatur mor-

te qua moriuntur improbi in futuro seculo. Jonath. Neque mori-

partake of this blessed state. *On such the second death hath no power.* The second death is a Jewish phrase for the punishment of the wicked after death. So the (6) Chaldee paraphrase of Onkelos upon that text in Deuteronomy (XXXIII. 6.) *Let Reuben live, and not die,* hath *Let him not die the second death*; and the other paraphrases of Jonathan Ben Uziel and of Jerusalem have *Let him not die the second death by which the wicked die in the world to come.* It is a familiar phrase in the Chaldee paraphrases and Jewish writings, and in this very book (XX. 14. XXI. 8.) it is declared to be the same as *the lake burning with fire and brimstone.* The sons of the resurrection therefore shall not die again, but shall live in eternal bliss, as well as enjoy all the glories of the millennium, *be priests of God and of Christ, and reign with him a thousand years.*

Nothing is more evident than that this prophecy of the millennium, and of the first resurrection, hath not yet been fulfilled, even tho' the resurrection be taken in a figurative sense. For reckon the thousand years with Usher from the time of Christ, or reckon them with Grotius from the time of Constantine, yet neither of these periods, nor indeed any other, will answer the descrip-

moriatur morte secunda qua seculo. Hieros.
moriuntur improbi in futuro

description and character of the millennium, the purity and peace, the holiness and happiness of that blessed state. Before Constantine indeed the church was in greater purity, but was groaning under the persecutions of the heathen emperors. After Constantine the church was in greater prosperity, but was soon shaken and disturbed by heresies and schisms, by the incursions and devastations of the northern nations, by the conquering arms and prevailing impotence of the Saracens and afterwards of the Turks, by the corruption, idolatry, and wickedness, the usurpation, tyranny, and cruelty of the church of Rome. If Satan was then *bound*, when can he be said to be *loosed*? Or how could *the saints* and *the beast*, Christ and Antichrist, reign at the same period? This prophecy therefore remains yet to be fulfilled, even tho' the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said, that some of the dead *who were beheaded lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished*, unless the *dying* and *living* again be the same in both places, a proper death and resurrection? Indeed the *death* and *resurrection* of

of the witnesses before mentioned (Chap. XI.) appears from the concurrent circumstances of the vision to be figurative, but the *death and resurrection* here mentioned must for the very same reasons be concluded to be real. If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense; but if *the rest of the dead* really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too, like those whom St. Paul mentions (2 Tim. II. 17, 18.) *Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.* It is to this first resurrection that St. Paul alludes, when he affirms (1 Thes. IV. 16.) that *the dead in Christ shall rise first*, and (1 Cor. XV. 23.) that *every man shall be made alive in his own order, Christ the first fruits, afterward they that are Christ's, at his coming, and then cometh the end, after the general resurrection.*

In the general that there shall be such a happy period as the millennium, that *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High,* (Dan. VII.

VII. 27.) that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession, (Psal. II. 8.) that the earth shall be full of the knowledge of the Lord, as the waters cover the sea, (Is. XI. 9.) that the fulness of the Gentiles shall come in, and all Israel shall be saved, (Rom. XI. 25, 26.) in a word that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets as well as of St. John: and we daily pray for the accomplishment of it in praying *Thy kingdom come.* But of all the prophets St. John is the only one who hath declared particularly and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years: and the Jewish church before him, and the Christian church after him, have farther believed and taught, that these thousand years will be the seventh millenary of the world. A pompous heap of quotations might be produced to this purpose both from Jewish and

Christian

(7) Burnet's Theory B. 3. Ch. 5. B. 4. Ch. 6. Mede *Placita Doctorem Hebræorum de Magno die Judicii.* p. 535. B. 5. Ch. 3. p. 892. &c. &c.

(8) Dixit Rabbi Ketina, Sex annorum millibus fiat mundus,

et uno (millenario) vastabitur, de quo dicitur, *Et exaltabitur Dominus solus die illo.* Traditio adscribitur R. Ketinæ: Sicut ex septenis annis septimus quisque annus remissionis est, ita ex septem millibus annorum mun-

di

Christian writers : but I choose to select only a few of the most material of each sort ; you may find a greater number (7) in Dr. Burnet and other authors who have treated of this subject.

Of the Jewish writers (8) Rabbi Ketina, as cited in the Gemara or gloss of their Talmud, said that ‘ the world indures six thousand years, and one thousand it shall be laid waste, (that is the enemies of God shall be destroyed) whereof it is said, (Is. II. 11.) *The Lord alone shall be exalted in that day.* Tradition assents to Rabbi Ketina : As out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh millenary shall be the millenary of remission, that *God alone may be exalted in that day.* It was (9) the tradition of the house of Elias, who lived two hundred years or thereabouts before Christ, and the tradition might perhaps be derived from Elias the Tishbite, that ‘ the world indures six thousand years, two thousand before the Law, two thousand under the Law, and two thousand under the
‘ Messiah,

di septimus millenarius millenarius remissionis erit. ut Dominus solus exaltetur in die illo. In Gemara Sanhedrim, apud Mede p. 535. et p. 893.

mille annos durat mundus ; bis mille annis inanitas ; bis mille annis Lex ; denique bis mille annis dies Christi. apud Mede, p. 536, et p. 894. Burnet's Theory B. 3. Ch. 5.

(9) Traditio domus Eliæ : Sex

(1) Traditio

‘Messiah.’ It was also (1) the tradition of the house of Elias, that ‘the just whom God shall raise up (meaning in the first resurrection) shall not be turned again into dust. Now if you inquire, how it shall be with the just in those thousand years wherein the holy blessed God shall renew his world, whereof it is said *And the Lord alone shall be exalted in that day*; you must know that the holy blessed God will give them the wings as it were of eagles, that they may fly upon the face of the waters; whence it is said (Psal. XLVI. 2.) *Therefore will we not fear, when the earth shall be changed*. But perhaps you will say, it shall be a pain and affliction to them. Not at all, for it is said (Is. XL. 31.) *They that wait upon the Lord shall*

(1) Traditio domus Eliæ: Justi quos resuscitabit Deus non redigentur iterum in pulverem. Si quæras autem, Mille annis istis quibus Deus sanctus benedictus renovaturus est mundum suum, de quibus dicitur *Et exaltabitur Dominus solus in die illo*, quid justis futurum sit; sciendum, quod Deus sanctus benedictus dabit illis alas quasi aquilarum, ut volent super facie aquarum; unde dicitur (Psal. XLVI. 2.) *Propterea non timebimus, cum mutabitur terra*. At forte (inquires) erit ipsis dolori seu afflictioni. Sed occur-

rit illud (Is. XL. 31.) *Expectantibus Dominum innovabuntur vires, efferentur alæ instar aquilarum*. apud Mede p. 776.

(2) Καὶ ποιήσει ὁ Θεὸς ἐν ἡμέραις τὰ ἔργα τῶν χειρῶν αὐτοῦ, καὶ συντελεσὶν ἐν τῇ ἡμέρᾳ τῇ ἰσόδῳ, καὶ καταπαύσει ἐν αὐτῇ, καὶ ἡγιασὶν αὐτὴν. Προσέχετε, τέκνα, τί λέγει, τὸ συντελεσὶν ἐν ἡμέραις; τὸτο λέγει, ὅτι συντελεῖ ὁ Θεὸς κυριὸς ἐν ἑξακισχίλοις ἐτίσι τὰ πάντα. Ἡ γὰρ ἡμέρα παρ’ αὐτὴν χίλια ἐστὶ αὐτοῦ; δε μαρτυρεῖ, λέγων, ἰδὲ σημεῖον ἡμέρα ἐστὶ ὡς χίλια ἐστὶ. Οὐκ ἔστιν, τέκνα, ἐν ἡμέραις, ἐν

*shall renew their strength, they shall mount up
with wings as eagles.*

Of the Christian writers St. Barnabas in the first century (2) thus comments upon those words of Moses, *And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it.* Consider, children, what that signifies, *he finished them in six days.* This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth saying, *Behold this day shall be as a thousand years.* Therefore, children, in six days that is in six thousand years shall all things be consummated. *And he rested the seventh day:* this signifies, that

τοῖς ἑξακισχίλοις ἔτεσι συντελεσθή-
σεται τὰ πάντα. Καὶ κατεπαύσε
τῇ ἡμέρᾳ τῇ ἑβδόμῃ· τὸτο λέγει,
ὅταν ἔλθῃ ὁ υἱὸς αὐτοῦ, καὶ καταρ-
γῇ τοὺς καιροὺς ανομίας, καὶ κρινεῖ
τοὺς ἀσέβεις, καὶ ἀλλάξει τὸν ἥλιον,
καὶ τὴν σελήνην, καὶ τοὺς ἀστέρας,
τότε καλῶς κατεπαύσεται ἐν τῇ
ἡμέρᾳ τῇ ἑβδόμῃ. *Fecitque Deus in
sex diebus opera manuum suarum,
et consummavit in die septima, et
in ea requievit, et sanctificavit eam.*
Advertite, filii, quid dicat; *con-
summavit in sex diebus:* id ait;
omnia consummabit Dominus
Deus in sex millibus annorum.

Nam apud illum dies æquipara-
tur mille annis, ut ipsemet testa-
tur dicens, *Ecce hodiernus dies erit
tanquam mille anni.* Itaque,
filii, in sex diebus, hoc est, in
sex annorum millibus consum-
mabuntur universa. *Et requievit
die septima:* hoc ait; quando
veniens ejus filius tempus Iniqui
abolebit, ac judicabit impios,
et mutabit solem ac lunam,
stellasque: tunc pulcre requi-
escet in die septima. S. Barnabæ
Epist. Cap. 15. Edit. Cotelærii,
et Clerici.

‘ that when his son shall come, and shall abolish
 ‘ the season of the wicked one, and shall judge
 ‘ the ungodly, and shall change the sun, and the
 ‘ moon, and the stars, then he shall rest glori-
 ‘ ously in that seventh day.’ Justin Martyr in the
 second century (3) declares the millennium to be
 the catholic doctrine of his time. ‘ I, and as many
 ‘ as are orthodox Christians in all respects, do
 ‘ acknowledge that there shall be a resurrection
 ‘ of the flesh, (meaning the first resurrection)
 ‘ and a thousand years in Jerusalem rebuilt,
 ‘ and adorned, and enlarged, (that is in the
 ‘ new Jerusalem) as the prophets Ezekiel, and
 ‘ Isaiah, and others unanimously attest.’ After-
 wards he subjoins, ‘ A certain man among us,
 ‘ whose name was John, one of the apostles
 ‘ of Christ, in a revelation made to him did
 ‘ prophesy that the faithful believers in Christ
 ‘ should live a thousand years in the new Jeru-
 salem,

(3) ἐγὼ δὲ, καὶ ἐν τινὲς εἰσὶν
 ὁρθογνώμονες κατὰ πάντα χριστι-
 ἀνοι, καὶ σαρκὸς ἀναστῆναι γένησθαι
 ἐπιγαμεδα, καὶ χίλια ἐτη
 ἐν Ἱερουσαλὴμ, οἰκοδομηθεῖσθαι, καὶ
 κόσμηθεῖσθαι, καὶ πλατυνθεῖσθαι,
 [ὥς] οἱ προφῆται Ἰεζεκιὴλ, καὶ
 Ἠσαΐας, καὶ οἱ ἄλλοι ὁμολογῶσιν.
 Ego autem, et si qui recte per
 omnia sententiæ Christiani sunt,
 et carnis resurrectionem futu-
 ram novimus, et mille annos
 in Hierusalem inaurata, et

exornata, et dilatata, sicut pro-
 phetæ, Ezechiel, et Esaias, et
 alii promulgant. Καὶ ἐπειδὴ
 καὶ παρ’ ἡμῶν αὐτῆς τις, ὃ ὄνομα
 Ἰωάννης, εἰς τῶν ἀποστόλων τοῦ
 Χριστοῦ, ἐν ἀποκαλύψει γενομένη
 αὐτῷ χίλια ἐτη ποιήσει ἐν Ἱερου-
 σαλὴμ τοῦς τῷ ἡμετέρῳ Χριστῷ πί-
 στεισαντας προεφητεύσει, καὶ μετὰ
 ταῦτα τὴν καθολικὴν καὶ, συνε-
 λοντι φαναι, αἰώνιαν ὁμοθυμαδὸν
 ἅμα πάντων ἀναστῆναι γένησθαι
 καὶ χριστῶν. Et vir apud nos
 quidam

‘ salem, and after these should be the general resurrection and judgment:’ which is an early attestation to the genuineness and authenticity of the book of the Revelation; for Justin was converted to Christianity about thirty years after the death of St. John, at which time probably many were alive, who had known and remembered the apostle. Tertullian at the beginning of the third century (4) professeth his belief of the kingdom promised to the saints upon earth, of their resurrection for a thousand years, of their living in the new Jerusalem, and therein enjoying all spiritual delights, and of the destruction of the world and the general judgment after the thousand years: and his books of *Paradise* and of *the hope of the faithful*, if they had not been lost or suppressed, might have afforded ampler proofs of all these particulars. Lactantius at the beginning of the fourth century (5) is very copious

quidam, cui nomen erat Joannes, e duodecim apostolis Christi unus, in ea quæ illi exhibita est revelatione Christi fideles nostri annos mille Hierosolymis peracturos esse prælocutus est, et postea universalem et (ut semel dicam) sempiternam omnium unanimiter simul resurrectionem et judicium futurum. Just. Mart. Dial. cum Tryphone Pars Secunda p. 307 & 308. Edit. Paris. p. 313. et 315. Edit.

Thirlbii.

(4) Nam et confitemur in terra nobis regnum repromissum; &c, Tertull. advers. Marcion. Lib. 3. Cap. 24. Edit. Rigaltii Paris 1675.

(5) Quoniam sex diebus cuncta Dei opera perfecta sunt; per sæcula sex, id est annorum sex millia, manere hoc statu mundum necesse est.—Et rursus, quoniam perfectis operibus requievit die septimo, eumque benedixit; necesse

copious upon this subject in the seventh book of his Divine Institutions. He saith, ' Because
 ' all the works of God were finished in six
 ' days, it is necessary that the world should re-
 ' main in this state six ages, that is six thou-
 ' sand years. And again, because having finished
 ' the works he rested on the seventh day, and
 ' blessed it; it is necessary that at the end of
 ' the six thousandth year all wickedness should
 ' be abolished out of the earth, and justice
 ' should reign for a thousand years.' He saith,
 ' When the Son of God shall have destroyed
 ' injustice, and shall have restored the just to
 ' life, he shall be conversant among men a
 ' thousand years, and shall rule them with
 ' most just government. At the same time the
 ' prince of devils shall be bound with chains, and
 ' shall be in custody the thousand years of the
 ' heavenly kingdom, while justice shall reign
 ' in the world, lest he should attempt any evil
 ' against the people of God.' He saith, ' When
 ' the

neceſſe eſt, ut in fine ſexti milleſi-
 mi anni malitia omnis aboleatur
 é terra. et regnet per annos mille
 juſtitia. Cap. 14. Verum ille,
 cum deleverit injuſtitiam,—ac
 juſtos, qui a principio fuerunt,
 ad vitam reſtauraverit, mille
 annis inter homines verſabitur,
 eosque juſtiſſimo imperio reget.—
 Sub idem tempus etiam princeps

dæmonum — catenis vincietur,
 et erit in cuſtodia mille annis
 cæleſtis imperii, quo juſtitia in
 orbe regnabit, ne quod malum
 adverſus populum Dei molia-
 tur. Cap. 24. Sed idem, cum
 mille anni regni, hoc eſt ſeptem
 millia cæperint terminari; ſol-
 vetur denuo, &c. Cum vero com-
 pleti fuerint mille anni,—fiet
 ſecunda

‘ the thousand years of the kingdom, that is
 ‘ seven thousand years shall draw towards a
 ‘ conclusion, Satan shall be loosed again: and
 ‘ when the thousand years shall be completed,
 ‘ then shall be that second and public resurrec-
 ‘ tion of all, wherein the unjust shall be raised
 ‘ to everlasting torments.’ And having enlarged
 upon these topics he concludes, ‘ This is the
 ‘ doctrin of the holy prophets which we Chris-
 ‘ tians follow; this is our wisdom.’ In short the
 doctrin of the millennium was generally believed
 in the three first and purest ages; and this be-
 lief, as the (6) learned Dodwell hath justly
 observed, was one principal cause of the fortitude
 of the primitive Christians; they even coveted
 martyrdom, in hopes of being partakers of the
 privileges and glories of the martyrs in the first
 resurrection.

Afterwards this doctrin grew into disrepute
 for various reasons. Some both Jewish and
 Christian writers have debased it with a mix-
 ture

secunda illa, et publica om-
 nium resurrectio, in qua ex-
 citabuntur iniusti ad crucitatus
 sempiternos.—Hæc est doctrina
 sanctorum prophetarum, quam
 Christiani sequimur; hæc nos-
 tra sapientia. Cap. 26.

(6) Jam in millennii regno pri-
 mam fore resurrectionem corpo-
 rum crediderunt primævi Chris-

tiani. Et ut justorum propriam
 eam crediderunt resurrectionem,
 ita martyrum in ea portionem
 longe esse præcipuam.—Hæc
 cum ita crederentur, dici nequit
 quantum martyres illius ætatis
 martyrii studio inflammarent,
 Dodwelli Dissert. Cyprian. XII.
 De Martyrum fortitudine. Sect.
 20, 21.

ture of fables; they have described the kingdom more like a sensual than a spiritual kingdom, and thereby they have not only exposed themselves, but (what is infinitely worse) the doctrine itself to contempt and ridicule. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends; many, like (7) Jerome, have charged the millennarians with absurd and impious opinions which they never held; and rather than they would admit the truth of the doctrine, they have not scrupled to call in question the genuineness of the Revelation. It hath been abused even to worse purposes; it hath been made an engine of faction; and turbulent fanatics, under the pretence of saints, have aspired to dominion, and disturbed the peace of civil society. Besides wherever the influence and authority of the church of Rome have extended, she hath endeavored by all means to discredit this doctrine; and indeed not without sufficient reason, this kingdom of Christ being founded on the ruins of the kingdom of Antichrist. No wonder therefore that this doctrine lay depressed for many ages, but it sprang up again at the Reformation, and will flourish together with the study

(7) See Mede's Works. B. 5. Chap. 5. D. Hieronymi Pronunciata

study of the Revelation. All the danger is, on one side, of pruning and lopping it too short, and on the other, of suffering it to grow too wild and luxuriant. Great caution, soberness, and judgment are required, to keep the middle course. We should neither with some interpret it into an allegory, nor depart from the literal sense of scripture without absolute necessity for so doing. Neither should we with others indulge an extravagant fancy, nor explain too curiously the manner and circumstances of this future state. It is safest and best faithfully to adhere to the words of scripture, or to fair deductions from scripture; and to rest contented with the general account, till time shall accomplish and eclaireise all the particulars.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9 And they went up on the breadth
of

of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

At the expiration of the thousand years (ver. 7—10.) the restraint shall be taken off from wickedness, for *a little season* as it was said before, (ver. 3.) *Satan shall be loosed out of his prison*, and make one effort more to re-establish his kingdom. As he deceived our first parents in the paradisiacal state, so he shall have the artifice to deceive the nations in this millennial kingdom, to show that no state or condition upon earth is exempted and secured from sinning. The nations, whom he shall deceive, are described as living in the remotest parts of the world, *in the four quarters of the earth*, *ἐν τοῖς τεσσαρσιν γωνίαις τῆς γῆς*, *in the four angles or corners of the earth*; and they are distinguished by the name of *Gog and Magog*, and are said to be as numerous as the sand of the sea. *Gog and Magog* seem to have been formerly the general name

name of the northern nations of Europe and Asia, as *the Scythians* have been since, and *the Tartars* are at present. In Ezekiel there is a famous prophecy concerning *Gog and Magog*, and this prophecy alludes to that in many particulars. Both that of Ezekiel and this of St. John remain yet to be fulfilled; and therefore we cannot be absolutely certain that they may not both relate to the same event, but it appears more probable that they relate to different events. The one is expected to take effect before, but the other will not take effect till after, the millennium. *Gog and Magog* in Ezekiel are said expressly (XXXVIII. 6, 15. XXXIX. 2.) to come from *the north-quarters* and *the north-parts*, but in St. John they come from *the four quarters* or *corners of the earth*. *Gog and Magog* in Ezekiel bend their forces against the Jews resettled in their own land; but in St. John they march up against *the saints* and church of God in general. *Gog and Magog* in Ezekiel are with very good reason supposed to be the Turks, but the Turks are the authors of *the second woe*, and *the second woe* (XI. 14.) is *past* before *the third woe*, and *the third woe* long precedes the times here treated of. It may therefore be concluded that *Gog and Magog* as well as *Sodom*, and *Egypt*, and *Babylon*,

Babylon, are mystic names in this book; and the last enemies of the Christian church are so denominated, because *Gog and Magog* appear to be the last enemies of the Jewish nation. Who they shall be, we cannot pretend to say with any the least degree of certainty. It is a strange whimsical absurd paradox of (8) Dr. Burnet, but his hypothesis betrayed him into it, that they shall be "sons of the earth, generated "from the slime of the ground and the "heat of the sun, as brute creatures were "at first." Mr. Mede's (9) conjecture is much more rational, that they shall be the nations of America, the nations of America being in all probability colonies or descendents from the Scythians, that is from *Gog and Magog*. Whoever they shall be, they shall come up from *the four corners of the earth on the breadth of the earth*, and shall compass the camp of the saints about, and the beloved city, the new Jerusalem with the saints incamping around it, as the Israelites incamped around the tabernacle in the wilderness. But they shall not succeed and prosper in their attempts; they shall not be able to hurt the church and city of God, but shall be destroyed, in an extraordinary manner,

by

(8) Burnet's Theory, B. 4. Chap. 10.

(9) De Gogo & Magogo in Apocalypsi Conjectura, in Mede's

by fire from heaven: and the devil himself, the promoter and leader of this new apostasy and rebellion against God and his Christ, shall not only be confined as before, but shall be *cast into the lake of fire and brimstone*, where he shall be punished together with *the beast and the false prophet* who were cast in before him, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the

the lake of fire: This is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

After this last conflict and the final defeat of Satan, there follows (ver. 11—15.) the general resurrection and judgment, represented in a vision of *a great white throne*, great to show the largeness and extent, *white* to show the justice and equity of the judgment, and *one sitting on it*, who can be none other than the Son of God, for (John V. 22.) *the Father hath committed all judgment unto the Son; from whose face the earth and the heaven fled away, and there was found no place for them*, so that this is properly *the end of the world*. *The dead*, both *small and great*, of all ranks and degrees, as well those who perished at sea and were buried in the waters, as those who died at land and were buried in graves, are all raised, and stand before the judgment-seat of God, where *they are judged every man according to their works*, as exactly as if all their actions had been recorded in books. They who are found not worthy to be inrolled in the registers of heaven are *cast into the lake of fire*; whither also were cast *death and hell* or *the grave*, who are here personified, as they are likewise

in other places of holy scripture. It may seem strange that *death* should be *cast into the lake of fire which is the second death*; but the meaning is that *temporal death*, which hitherto had exercised dominion over the race of men, shall be totally abolished, and with respect to the wicked be converted into *eternal death*. Then, as St. Paul saith, (1 Cor. XV. 54. 26.) *shall be brought to pass the saying that is written, Death is swallowed up in victory: for the last enemy that shall be destroyed is death.*

C H A P. XXI.

1 **A**ND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God.*

4 And God shall wipe away all tears from their eyes; and there shall be no more

more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

A new heaven and a new earth (ver. 1.) succeed in the room of *the first heaven and the first earth*, which *passed away* (XX. 11.) at the general judgment. In the new earth there is
this

(1) Burnet's Theory, B. 4. Chap. 2. Whiston's Theory. B. 4. Chap.

this remarkable property, that *there is no more sea*, which whether it shall be effected by the means which the (1) theorists of the earth have prescribed or by any other, time must discover: but it is evident from hence, that this new heaven and earth are not designed to take place till after the general judgment, for at the general judgment (XX. 13.) *the sea gave up the dead which were in it*. Many understand the expression figuratively, that there shall be *no troubles or commotions* in this new world. In this new world too *the new Jerusalem* appears (ver. 2.) in full glory and splendor. It is described as *coming down from God out of heaven*; it is a city, whose builder and maker is God; and is *adorned as the bride of the Lamb*, the true church of Christ: and the new Jerusalem, the true church of Christ, subsists as well during the millennial kingdom as after it. At the commencement of the millennium it was said (XIX. 7.) *The marriage of the Lamb is come, and his wife hath made herself ready*. At the conclusion of the millennium Gog and Magog went up (XX. 9.) *against the beloved city*: And here it is represented as the metropolis of the new heaven and the new earth. The new Jerusalem

rusalem shall be the habitation of the saints of the first resurrection, and it shall also be the habitation of the saints of the general resurrection. The church of Christ shall indure through all times and changes in this world, and likewise in the world to come; it shall be glorious upon earth during the millennium, and shall be more glorious still in the new earth after the millennium to all eternity. Earth shall then become as heaven, or rather it shall be a heaven upon earth, (ver. 3.) God dwelling visibly among men: and (ver. 4.) *there shall be no more death*, which cannot come to pass, till death shall be totally abolished (XX. 14.) by being *cast into the lake of fire*, and till *the former things*, the first heaven and the first earth, *are passed away*. He *who sat upon the throne* as judge of the world (XX. 11.) declares (ver. 5.) *Behold, I make all things new*: He is the author of this second as well as of the first creation, and he commands these things to be *written* for the edification and consolation of his church with a firm assurance of their truth and certainty. He pronounces this period (ver. 6, 7, 8.) to be *the consummation* of all things, when the promises of God, and the desires of his faithful servants shall all be fully accomplished

(2) γεγονοτων δε καινων απαντων ο εστιν αλλε κοσμος αρχη. Nova-
 απο κυριου—αρχην ημερας ογδους, tis vero cunctis a Domino—
 octavi

plished; the righteous shall inherit all things, but the profligate and immoral shall have their portion in the lake of fire and brimstone; which is a farther demonstration, that these things cannot take effect till after the general judgment.

Many, I know, both ancients and moderns, make the millennium synchronize with the new heaven and the new earth; and some latitude of interpretation may be well allowed in these mysterious points of futurity: but this order of things, and this interpretation of the words, appear to me most natural, and most agreeable to the context. It is not our business to frame theories and invent hypotheses; but faithfully to follow the word of God as our surest guide, without regarding much the authority of men. Not but various authorities might be cited to show that this is no novel opinion. As St. Barnabas (2) says, 'When the Lord shall make all things new, then shall be the beginning of the eighth day, which is the beginning of another world;' allowing six thousand years to the duration of this world, the seventh thousand to the millennium, and the eighth thousand to the beginning of a blessed eternity: and you may find many more testimonies alleged to

octavi diei initium, hoc est initium alterius mundi. Sancti Bar-

YOL. III.

nab. Epist. Cap. 15. Vide etiam Notas Cotelerii, &c.

Z

(3) Cum

to this purpose in the notes of Cotelerius and other critics upon this passage of St. Barnabas. Lactantius (3) affirms, that ‘ when the thousand years shall be completed, the world shall be renewed by God, and the heaven shall be folded up, and the earth shall be changed; and God shall transform men into the similitude of angels; and they shall be white as snow, and shall be always conversant in the sight of the Almighty, and shall sacrifice to their Lord, and serve him for ever.’ St. Austin also (4) declares, that ‘ the judgment being finished, then this heaven and this earth shall cease to be, when the new heaven and the new earth shall begin to be. For by a mutation of things this world will pass away, not by an utter extinction. Whence also the apostle says (1 Cor. VII. 31.) *that the fashion of this world passeth away.*’ And indeed why should the new heaven and the new earth be destroyed, when there shall be no more sin, when *there shall be no more curse, when there shall be no more death?* *The heaven and the earth of old* (2 Pet. III. 5.) for the wickedness of man *perished*

(3) Cum vero completi fuerint mille anni, renovabitur mundus a Deo, et caelum multiplicabitur, et terra mutabitur, et transformabit Deus homines

in similitudinem angelorum; et erunt candidi, sicut nix; et versabuntur semper in conspectu omnipotentis, et domino suo sacrificabunt, et servient in aeternum

perished by water: The heaven and the earth which are now, are reserved unto fire against the day of judgment, and perdition of ungodly men; but why should not the new heaven and the new earth be preserved, wherein dwelleth righteousness?

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north

num. Lactant. Lib 7. Cap. 26.

(4) Peracto quippe judicio tunc esse desinet hoc cælum et hæc terra, quando incipiet esse cælum novum et terra nova.

Mutatione namque rerum, non omni modo interitu transibit hic mundus. U. le et Apostolus ait, Præterit enim figura hujus mundi.

north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the highth of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the

the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God almighty, and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lambs book of life.

A more particular description is afterwards given of the new Jerusalem. *One of the seven*

angels who had the seven vials, (ver. 9.) and most probably the same angel, who before had showed to St. John (XVII. 1, &c.) the mystic Babylon and her destruction, now sheweth by way of contrast the new Jerusalem and her glory. For this purpose (ver. 10.) *he carrieth him away in the spirit to a great and high mountain; in the same manner as Ezekiel (XL. 2.) was brought in the visions of God, and set upon a very high mountain, to see the frame of the city and temple; and this description of the new Jerusalem is an assemblage of the sublimest richest imagery of Ezekiel and other ancient prophets. The glory of God, or the divine Shechinah, (ver. 11.) illuminates the city. It hath (ver. 12, 13, 14.) a wall great and high, to show its strength and security; and twelve gates with angels for guards, three on the east, three on the north, three on the south, and three on the west, to show that people of all climates and nations may have access to it. On the twelve gates are written the names of the twelve tribes of the children of Israel, as on the twelve foundations are inscribed the names of the twelve apostles of the Lamb, to signify that the Jewish and the Christian church are now united, and (Eph. II. 20.) built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,*

stone. (The angel hath (ver. 15, 16, 17.) a measuring reed, as the angel had likewise in Ezekiel; (XL. 3.) and the measures of the city and of the walls are formed by the multiplication of twelve, the number of the apostles. The city lieth four-square, the length as large as the breadth, according to the pattern of Jerusalem in Ezekiel; (XLVIII. 16.) and the length and breadth and hight of the walls and buildings are every where of the same beauty, strength, and proportion. It is built and garnished with gold and all manner of precious stones, (ver. 18—21.) as the richest emblems of eastern wealth and magnificence; the stones resembling those on Aaron's breast-plate, to denote that the *Urim and Thummim*, the light and perfection of God's oracle are there. It hath one remarkable peculiarity (ver. 22,) that there is no temple therein; for the whole is the temple of God and of the Lamb. The glory of God and the Lamb (ver. 23.) shine in it with a lustre superior to the sun and moon. All they who are saved (ver. 24—27.) walk continually in the light of it; for the gates are never shut, and no night is there. It is the center of glory and honor; all the wicked are excluded, and only good Christians are admitted, they who are written in the Lamb's book of life.

C H A P. XXII.

1 **A**ND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve manner of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The five first verses of this chapter are a continuation of the description of the new Jerusalem. It is farther described with *the river of life* and *the tree of life*, as if paradise was restored
and

and improved. *A river flowing through the midst of the streets, and trees growing on either side of the river* are wonderfully pleasing and agreeable objects, especially in the hot eastern countries. Of the fruits there is such plenty and abundance, that all may freely partake of them at all seasons; and the very *leaves are for the healing of the nations*; by all which is signified the blessedness of immortality without any infirmities. Then too *there shall be no more curse*, as there is in this present world ever since the fall of man: but the blessed inhabitants shall enjoy the so much talked of *beatific vision*, shall live in the light of God's countenance, and *serve him, and reign for ever and ever*.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

In the conclusion the angel (ver. 6, 7.) ratifies and confirms all these particulars by a repetition

repetition of the same solemn assurance which he had given before, (XIX. 9. XX. 3.) that *these sayings are faithful and true*: and he was commissioned by the same God, who had inspired the ancient prophets, to *show the things which must shortly be done*; which would very soon begin in part to be fulfilled, and in process of time would all be completed. *Behold, I come quickly*, saith he; for we may observe that the angel speaketh sometimes in his own person, and sometimes in the person and character of Christ, whose embassador and representative he was. Christ is said to *come* upon any notable and illustrious manifestation of his providence; and all these are but so many steps to prepare the way for his last coming to judgment. A blessing too is pronounced, as in the beginning, (I. 3.) upon those who *keep the sayings of the prophecy of this book*: and as good Vitranga (5) devoutly wisheth, May the Lord bestow this grace and favor on us, who have employed some time and pains in the study and explication of this *book*, that some part of this *blessing* also may descend to us!

8 And I John saw these things, and
heard

(5) Præstet nobis hanc gratiam in illius meditatione colloca-
Dominus, qui operam aliquam vimus, ut aliqua etiam nobis
hujus

heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, See *thou* do it not: for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and forcerers, and

and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

St. John (ver. 8, 9.) testifieth himself to be the person who *saw and heard these things*: and in his extasy falling into the same mistake that he had committed before, (XIX. 10.) he is gently corrected in the same manner by the angel: Who ordereth him (ver. 10.) *not to seal up this prophecy*, as Daniel's was, (XII. 4, 9.) *for the time is at hand*, some of the particulars would very soon be accomplished, as indeed all would in their due season and order: Which he farther inforceth (ver. 11—15.) with promises and threatnings, of rewards to the righteous, and of vengeance on the wicked. It was not thought sufficient to represent the angel speaking in the person of Christ, but Christ himself also is introduced (ver. 16.) speaking in his own person, and confirming the divine authority of this book, and attesting it to be properly his revelation. *The spirit and the bride*, (ver. 17.) that is, *the spiritual bride*, the true church of Christ, therefore receives it, and ardently wisheth and prayeth for its completion. The book being of this importance and authority, a solemn adjuration is added by Christ himself, that no man presume to add anything to it, or take away any thing from it, (ver. 18, 19.) *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall*

shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book: Which ought to be seriously considered by all visionaries and enthusiasts on the one hand, who boast their own inventions as divine revelations; and by all sceptics and infidels on the other, who depreciate the value and authority of these predictions. He who testifieth these things, saith, Surely I come quickly; (ver. 20.) he not only attesteth them to be true, but will also come speedily to accomplish them: to which St. John answers, and in him the whole church, Amen; Even so, Come, Lord Jesus. He closeth all with the usual apostolical benediction (ver. 21.) wishing the grace of our Lord Jesus Christ to the churches of Asia in particular, and to all Christians in general. The conclusion is truly excellent, as well as all other parts of this book: and nothing could be contrived to leave these things with a stronger impression upon the mind of the readers. In the whole, from first to last, appears the majesty of the divine revealer, the Alpha and Omega, the beginning and end, the author and finisher of every good work, and of this more especially.

This

This, (as Sir Isaac Newton (6) hath hinted, and as Dr. Warburton hath fully proved in some discourses, which it is hoped will be printed one time or other for the benefit of the public,) is that *sure word of prophecy, whereunto* Christians, as St. Peter saith, *do well to take heed and attend.* St. Peter (2 Pet. I. 16, &c.) is asserting and establishing the truth of Christ's second coming in power and great glory. *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.* One illustrious proof of his coming in power and glory was his appearing in glory and majesty at his transfiguration. (ver. 17, 18.) *For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.* His appearing once in power and great glory is a good argument, that he may appear again in like manner: and that he not only may, but will, we have the farther assurance of prophecy. (ver. 19.) *We have also a more sure word of prophecy; whereunto ye do well that*

(6) Sir Isaac Newton's Observ. upon the Apoc. Chap. i. p. 240.

that ye take heed, as unto a light that shineth in a dark place; until the day dawn, and the day-star arise in your hearts. Christ's second coming in power and glory is one principal topic of the Revelation. With this it begins, (I. 7.) *Behold, he cometh with clouds; and every eye shall see him.* With this it also concludes, (XXII. 20.) *He who testifieth these things, saith, Surely I come quickly.* Nothing can better answer the character of the Revelation, especially in St. Peter's time when as yet scarce any part of it was fulfilled, than *a light shining in a dark place, until the day dawn, and the day star-arise in your hearts.* It openeth more and more like the dawning of the day; and the more it is fulfilled, the better it is understood. Afterwards St. Peter proceeds, in the second chapter, to describe, out of this *sure word of prophecy*, the false prophets and false teachers, who should infect the church; and in the third chapter, the certainty of Christ's coming to judgment, the conflagration of the present heavens and earth, and the structure of the new heavens and earth; and all agreeably to the Revelation. Attention therefore to this book is recommended to us, upon the authority of St. Peter as well as of the writer St. John: and a double blessing, as we have seen in the book itself, is pronounced upon those who

who shall study and observe it; first in the beginning, (I. 3.) *Blessed is he that readeth, and they that bear the words of this prophecy, and keep those things, which are written therein; and here again in the end, (XXII. 7.) Blessed is he that keepeth the sayings of the prophecy of this book.* Emboldened by which blessings I would humbly pray with Nehemiah, (Nehem. XIII. 22.) *Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.*





XXVI.

Recapitulation of the Prophecies relating to Popery.

UPON the whole it appears that the prophecies relating to Popery are the greatest, the most essential, and the most striking part of the Revelation. Whatever difficulty and perplexity there may be in other passages, yet here the application is obvious and easy. Popery being the great corruption of Christianity, there are indeed more prophecies relating to that than to almost any other distant event. It is a great object of Daniel's, and the principal object of St. Paul's, as well as of St. John's prophecies; and these, considered and compared together, will mutually receive and reflect light from and upon each other. It will appear to be clearly foretold, that such a power as that of the pope should be exercised in the Christian church, and should authorize and establish such doctrines and practices, as are publicly taught and approved in the church of Rome. It is not only fore-

foretold that such a power should be exercised, but the place and the persons likewise are pointed out, where and by whom it should be exercised. Besides the place and the persons, the time also is signified when it should prevail, and how long it should prevail; and at last upon the expiration of this term it shall be destroyed for evermore. It is thought proper to represent the prophecies relating to popery in one view, that like the rays of the sun collected in a glass, they may appear with the greater lustre, and have the stronger effect.

I. I say, the Spirit of prophecy hath signified beforehand, that there should be such a power as that of the pope and church of Rome usurped in the Christian world: and these predictions are so plain and express, that, was not the contrary evident and undeniable, they might seem to be penned after the event, and to describe things past rather than to foretel things to come. For instance. Hath there now for many ages subsisted, and doth there still subsist a tyrannical, and idolatrous, and blasphemous power, in pretence Christian, but in reality Antichristian? It is the very same power that is portrayed in *the little horn* and *the blasphemous king* by Daniel, in *the man of sin* *the son of perdition* by St. Paul, and in *the ten horned beast*

and the two-horned beast or the false prophet by St. John.—Hath the church apostatized or departed greatly from the purity of Christian faith and worship? It is the very same thing that St. Paul hath foretold, (2 Thes. II. 3.) *The day of the Lord shall not come, except there come a falling away or the apostasy first*: and he saith moreover in another place, (1 Tim. IV. 1.) that the Spirit of prophecy (meaning in Daniel) had in express words testified the same thing before, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, or rather apostatize from the faith*: and St. John foresaw the church so far degenerated as to become (Rev. XVII. 5.) *the mother of harlots, or whoredoms, and abominations of the earth*.—Doth this apostasy consist chiefly in the worshipping of demons, angels and departed saints, and in honoring them with costly shrines and rich offerings, instead of the worship of *the one true God thro' the one true mediator between God and men, the man Christ Jesus*? Nothing can better agree with the prophecy of St. Paul, (1 Tim. IV. 1.) *Some shall apostatize from the faith, giving heed to seducing spirits and doctrines concerning demons*; and with the prophecy of Daniel, that the blasphemous king (XI. 38.) *in his estate shall honor Mahuzzim, Gods protectors or Saints*

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protectors, and a god whom his fathers knew not, shall be honor with gold, and silver, and with precious stones, and pleasant things.—Is the same church, that is guilty of this idolatry, notorious also for injoining celibacy to her clergy, and engaging her nuns to enter into vows of leading a single life? doth she make a vain distinction of meats, and command and institute certain times and days of fasting, wherein to taste flesh is judged a mortal sin? Nothing can more fully accomplish the prediction of Daniel, (XI. 37.) that the blasphemous king, who shall worship Mahuzzim, shall also not regard the desire of wives; and the prediction of St. Paul, (1 Tim. IV. 3.) that those who shall apostatize from the faith by worshipping of demons, shall no less distinguish themselves by forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth.—

Doth the pope make himself equal and even superior to God, in affecting divine titles, attributes, and honors; in assuming a power of dispensing with the immutable laws of nature and the gospel; in substituting for the commandments of God the traditions of men; in treading upon the altar of God at his inauguration, and making the table of the Lord

his footstool, and in that posture receiving the adoration of his cardinals? It is foretold by Daniel, (VII. 25.) that the little horn *shall speak great words against the most High, and think to change times and laws*; and (XI. 36.) *the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and speak marvelous things against the God of gods*: and in like manner by St. Paul, (2 Thes. II. 3, 4.) *The man of sin shall be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.*—Have the bishops of Rome extended their authority and jurisdiction over several countries and nations? have they usurped a supremacy over all other bishops? have they partly by menaces, and partly by flatteries, obtained an entire ascendancy over Christian princes; so as to have them zealous members of their communion, blindly devoted to their interest, and ready upon all occasions to fight their battles? It is nothing more than what was foretold by the prophets; by Daniel when he said (VII. 20.) that the little horn *had a mouth speaking very great things, and a look more stout than his fellows*; and by St. John when he said (XIII. 7.) that *power was given unto the beast over all kindreds*

kindreds, and tongues, and nations; and (XVII. 2.) the kings of the earth have committed fornication, or idolatry, with the whore of Babylon; and (XVII. 13.) have one mind, and shall give their power and strength unto the beast.—Hath the church of Rome enlarged the powers of her clergy both regular and secular, given them an almost absolute authority over the purses and consciences of men, enriched them with sumptuous buildings and noble endowments, and appropriated the choicest of the lands for church lands? This was plainly intimated by Daniel speaking of the blasphemous king, as the passage should be translated; (XI. 39) Thus shall he do; to the defenders of Mabuzzim, together with the strange God whom he shall acknowlege, he shall multiply honor, and he shall cause them to rule over many, and shall divide the land for gain.—Is the church of Rome distinguished above all churches by purple and scarlet color, by the richness and splendor of her vestments, by the pomp and parade of her ceremonies, inticing and inveigling men with all artifices of ornament and ostentation to join in her communion? This was particularly specified by St. John speaking of the mystic whore of Babylon or the corrupted church, (XVII. 4.) And the woman was arrayed in purple and scarlet color, and decked with gold and precious stone and pearls,

having a golden cup in her hand, full of abominations, and filthiness of her fornication.——

Have the bishops and clergy of Rome in all ages been remarkable for their policy? have they not scrupled to promote their religion by all manner of lies and pious frauds? have they allowed of equivocation and mental reservation in oaths and promises, and with the appearance of lambs, in meekness and sanctity, acted like *ravering wolves*, with fury and violence. Daniel hath given the same character of the little horn, (VII. 8.) *Behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things;* and St. Paul of the apostates in the latter times, (1 Tim. IV. 2.) *Speaking lies in hypocrisy, having their conscience seared with a hot iron;* and St. John of the two horned beast, (XIII. 11.) *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.——* Doth the church of Rome boast of visions and revelations, and make a show of miracles in attestation of her doctrines? do her legends contain as many spurious and pretended wonders, as the scriptures do genuine and real? From St. Paul we learn, (2 Thes. II. 9, 10.) *that the coming of the man of sin is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness;*

righteousness ; and from St. John, (XIII. 13, 14.) that the false prophet *doeth great wonders in the sight of men, and deceiveth them who dwell on the earth by the means of those miracles which he hath power to do.*—Doth the church of Rome require an implicit obedience, condemn all who will not readily conform as heretics, and excommunicate and exclude them from the civil intercourses of life? So the false prophet in St. John (XIII. 16, 17.) *causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark of the beast.*—Have the Roman pontiffs occasioned the shedding of as much or more Christian blood than the Roman emperors themselves? have they all along maintained their spiritual sovranty by secret plots and inquisitions, by open dragoonings and massacres, and imprisoned, and tortured, and murdered the true worshippers of God, and the faithful servants of Jesus Christ? This particular, as well as all the rest, exactly answers the predictions of the prophets. For it is affirmed of the little horn in Daniel, (VII. 21, 25.) that *he shall make war with the saints, and shall prevail against them; shall speak great words against the most High, and shall wear out the saints of*
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the most High : and the woman in the Revelation, Babylon the great, the mother of harlots, (XVII. 6.) is represented as drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and (XVIII. 24.) in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Besides these plain and direct prophecies of the corruptions and innovations of the church of Rome, there are several secret glances at them, several oblique intendments and intimations of them.—*Known unto God are all his works from the beginning of the world : (Acts XV. 18.) and when the holy Spirit dictated to the ancient prophets the prophecies concerning Babylon, Tyre, Egypt, and other tyrannical and corrupt governments, he dictated them in such a manner as plainly evinces that he had a farther view to this last and most tyrannical and corrupt government of all. Babylon, Tyre, Egypt, and the rest, are made the types and emblems of Rome ; and many of the particulars predicted concerning the former, are more truly and properly applicable to the latter ; and several of them have been applied accordingly by St. John. Jeremiah said concerning ancient Babylon, (LI. 7, 45.) *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken ;**

*drunken; the nations have drunken of her wine, therefore the nations are mad: My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord: But how much more applicable are these expressions, as St. John hath applied them, to mystic Babylon or Rome? (XVII. 4. XVIII. 3, 4.) She hath a golden cup in her hand, full of abominations: All nations have drunk of the poisonous wine of her fornication: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. The prophets themselves might not understand this mystical, and saw perhaps no farther than the literal meaning; but they spake as they were moved by the holy Ghost, (2 Pet. I. 21.) who comprehends all events, the most remote as well as the most immediate—But the intimations of popery, which I particularly meant, are more frequent and more obvious in the New Testament. Why was our blessed Saviour so very cautious in giving honor to the Virgin Mary, that he seemed to regard her less than the least of his disciples? (Matt. XII. 48.) *Who is my mother?* (John II. 4.) *Woman, what have I to do with thee?* (Luke XI. 27, 28.) *Blessed is the womb that bare thee; Yea, rather blessed are they who hear the word of God, and keep it.* Why did he rebuke*

rebuke St. Peter more severely than any other of the apostles, (Matt. XVI. 23.) *Get thee behind me, Satan, thou art an offense unto me, for thou favorest not the things that be of God, but those that be of men;* and especially just after giving him that high encomium (ver. 18.) *Thou art Peter, and upon this rock I will build my church?* May we not reasonably presume that he spake and acted thus, as foreseeing that divine worship which would idolatrously be paid to the one, that supremacy which would be tyrannically arrogated to the other, and which that very encomium would impertinently be brought to countenance?—How came it to pass that our Saviour in instituting his holy supper (Matt. XXVI. 26, 27.) said of the bread, only *Take, eat*, but of the cup more particularly, *Drink ye all of it?* May we not probably suppose that it was designed to prevent or obviate their sacrilege, who would have *all* indeed eat of the bread, but *priests only* drink of the cup?—Why were the vices of the Scribes and Pharisees left so particularly upon record, if not chiefly for the correction and reproof of their natural issue and descendents, the clergy of the church of Rome? Read the whole 23d Chap. of St. Matthew, and you will find that there is not a single woe denounced

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nounced against the former, but as properly belongs, and is as strictly applicable to the latter. *Binding heavy burdens, and grievous to be borne, and laying them on mens shoulders; doing all their works for to be seen of men; shutting up the kingdom of heaven against men, neither going in themselves, neither suffering them who are entering to go in; devouring widows houses, and for a pretence making long prayers; compassing sea and land to make one proselyte, and when he is made, making him twofold more the child of hell than themselves; making useless and frivolous distinctions of oaths; observing positive duties, and omitting the weightier matters of the law, judgment, mercy, and faith; making clean the outside, but within being full of extortion and excess; outwardly appearing righteous unto men, but within being full of hypocrisy and iniquity; building the tombs of the prophets, and garnishing the sepulchres of the righteous, honoring the dead saints, and at the same time persecuting the living; are as strong marks and characters of the one sect as they were of the other.—Do not forbidding implicit faith and obedience to men, (Matt. XXIII. 9.) Call no man your Father upon the earth, for one is your Father which is in heaven; forbidding the worship of angels, (Col. II. 18.) Let no man beguile you of your reward,*

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in a voluntary humility, and worshipping of angels; forbidding all pretences to works of merit and supererogation, (Luke XVII. 10.) When ye shall have done all those things which are commanded, you, say, We are unprofitable servants, we have done that which was our duty to do; forbidding the clergy to lord it over God's heritage, (1 Pet. IV. 3.) Neither as being lords over God's heritage, but being ensamples to the flock; forbidding the service of God in an unknown tongue, as St. Paul hath done at large in the 14th Chap. of his first epistle to the Corinthians: Do not all these and such like prohibitions, I say, necessarily suppose and imply, that one time or other these particular errors and abuses would creep into the church? and in what church they are publicly taught and practiced, no man can be insensible. Such texts of scripture are as much predictions that these things would be, as they are arguments that they should not be. For laws divine and human are not leveled against chimerical and mere imaginary vices, such as never are, never will be brought into practice; but are enacted by reason of those enormities, which men either have committed or are likely to commit, and which the lawgivers wisely foreseeing are therefore willing to prevent.—Why doth St. Paul admonish the Romans particularly to beware of apostasy?

apostasy? (Rom. XI. 20, 22.) *Be not high-minded, but fear;—otherwise thou also shalt be cut off.* Surely this is a strange way of addressing the Romans, if the church of Rome was designed to be the infallible judge of controversies, the center of unity, and director of all religion.—View the picture that both St. Peter and St. Jude have drawn of false teachers, and consider whom it most resembles in all its features. (2 Pet. II. 1, &c.) *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; And through covetousness shall they with feigned words make merchandise of you, &c.* (Jude 4: &c.) *Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ; These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities; These be they who separate themselves, sensual, having not the spirit; &c.*—What St. Paul hath predicted concerning the corruption of the last days, is too much the character of all sects of Christians, but the application more properly belongs to the members of the church of Rome. (2 Tim. III. 1 &c.) *This know also, that in*
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the last days perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; Traitors, beady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof.—Such are the direct prophecies, and such the general intimations of popery; and we have the better right to make this application of the general intimations, as the direct prophecies are so plain and particular.

II. It is not only foretold, that such a power as that of the pope and church of Rome should be exercised in the Christian world; but to prevent any mistake in the application of these prophecies, the place and the persons likewise are pointed out, where and by whom it should be exercised. The prophet Daniel (Chap. VII.) hath described *four beasts or four kingdoms*; and out of the fourth beast or kingdom, he saith, shall arise *ten horns or ten kings or kingdoms*; and among them or after them shall come up another little horn; and he shall be divers from the rest; and he shall have eyes like the eyes of a man, and a mouth speaking great things.

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and a look more stout than his fellows; and he shall subdue and pluck up by the roots three of the first horns or kings; and he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws. Daniel's first kingdom is the Babylonian, the second is the Persian, the third is the Macedonian or Grecian, and the fourth can be none other than the Roman; and the Roman empire, upon its dissolution, was divided into *ten kings or kingdoms*. It is in the western or Latin empire that these ten kings or kingdoms are to be sought and found; for this was properly the body of the fourth beast, the Greek or eastern empire belonged to the body of the third beast: and out of the western Roman empire, by the incursions of the northern nations, arose *ten kings or kingdoms*; of whom having mentioned the names before, we need not repeat them here. Now who is *the little horn* that was to spring up among these or after these; who as a politico-ecclesiastical power *differeth* from the other ten powers; who *hath eyes like the eyes of a man*, that is (1) is a *jeer*, as Sir Isaac Newton says, *ἐπισκοπος* or bishop in the literal

(1) Sir Isaac Newton's Observ. on Daniel. Chap. 7. p. 75.

literal sense of the word; who *bath a mouth speaking great things*, bulls and anathemas, interdicts and excommunications; who *bath a look more stout than his fellows*, assuming a supremacy not only over other bishops, but even a superiority over kings and emperors themselves; who *bath pluckt up by the roots three of the first horns*, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, and is distinguished by *the triple crown*; who *speaketh great words against the most High*, setting up himself above all laws divine as well as human; who *weareth out the saints of the most High*, by wars and massacres, inquisitions and persecutions; who *changeth times and laws*, instituting new religions, and teaching for doctrines the commandments of men; are questions which I think cannot admit of much dispute; there is only one person in the world who can fully answer all these characters.

The blasphemous king described in the 11th Chap. of Daniel, (ver. 36—39.) who *shall do according to his will, and shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished, who shall not regard the God of his fathers, nor the desire of wives, but in his estate shall honor*

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Mabuzzim, and the defenders of Mabuzzim shall increase with glory, and shall cause them to rule over many, and shall divide the land for gain; is indeed a more general character comprehending the tyrannical and corrupt power of the eastern church as well as of the western. But when we consider, how much and how far the Latin hath prevailed above the Greek church; how the supremacy, which was first claimed by the patriarch of Constantinople, hath been fully established in the bishop of Rome; how much more absolute the *will* of the Roman pontiff hath been than of the Byzantine emperor; how the pope hath *exalted himself and magnified himself* as a God upon earth; how much more the Latins have degenerated from the *religion* of their *fathers* than the Greeks; how *the desire of single life and the worship of the dead*, which first began in the eastern parts, have been carried to the greatest highth in the western empire; how much the jurisdiction and authority, the lands and revenues of the Roman clergy have exceeded those of the Greeks; how while the Greek church hath lain oppressed for several centuries, the Roman hath still *prospered*, and in all probability still may *prosper till God's indignation against the Jews be accomplished*; in short when we consider,

how entirely this character agrees with that of *the little horn*, and how much better it agrees with the head of the Roman than with the head of the Greek church, the particular application of it to the bishop of Rome may well be justified, especially since St. Paul himself hath applied it in the same manner.

St. Paul hath drawn *the man of sin, the son of perdition*, (2 Thes. II.) an exact copy and resemblance of *the little horn* and *the blasphemous king* in Daniel: and this *man of sin* must necessarily be a *Christian*, and not a *Heathen* or *infidel* power, because he is represented as *God sitting in the temple of God*. He is described too as the head of *the apostasy* or *the falling away* from the faith; and this *apostasy* is afterwards (1 Tim. IV. i.) defined by St. Paul to consist in *worshipping of demons, angels and deceased saints*: and no man surely can have any reason to doubt, who is the head and leader of this apostasy, the patron and authorizer of this worship. The apostle had communicated to the Thessalonians what it was that hindered his appearing. (ver. 5, 6.) *Remember ye not that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.* What this was the apostle hath no where

where expressly informed us; but if tradition may be depended upon in any case, it may certainly in this. For it is the constant and concurrent tradition of the fathers, that *what withholdeth is the Roman empire*; and therefore the primitive Christians in the public offices of the church prayed for its peace and welfare, as knowing that when the Roman empire should be broken into pieces, the empire of *the man of sin* would be raised on its ruins. They made no question, they were fully persuaded, that the successor to the Roman emperor in Rome would be *the man of sin*; and who hath succeeded to the Roman emperor in Rome, let the world judge and determin.

St. John too hath copied after Daniel, and (Chap. XIII.) exhibits the Roman empire under the same emblem of *a beast with ten horns*. It is evident that he designed the same as Daniel's fourth or last beast, because he represents him as a composition of the three former, with *the body of a leopard, the feet of a bear, and the mouth of a lion*. He describes him too with the qualities and properties of *the little horn*, speaking the same blasphemies, acting the same cruelties: and having plainly seen what power was intended by the one, we have the less reason to hesitate about the other. But to dis-

tinguish him yet more, the number of his name is defined to be *six hundred and sixty six*. It was an ancient practice to denote names by numbers; and this number must be resolvable into some Greek or Hebrew name, to which all the characters here given may agree. It is an early tradition derived from (2) Irenæus, who lived not long after St. John's time, and was a disciple of a disciple of this apostle, that the number 666 includes the Greek name *Lateinos* or the Latin empire. Or if you prefer a Hebrew name, as St. John hath sometimes made use of Hebrew names, it is no less remarkable that this number comprehends also the Hebrew name *Romiith* or the Roman empire. For more clearness and sureness still, a woman is shown (Chap. XVII) riding upon this same beast, and her name is *Babylon the great*; but Babylon was destroyed long before, and by Babylon, all agree, was meant Rome. The seven heads of the beast are likewise explained to be *seven mountains on which the woman sitteth*, which all the world know to be the situation of Rome. The woman herself is also declared to be *that great city, which reigneth over the kings of the earth*; and that can be none other than Rome.

(2) Iren. Lib. 5. Cap. 30. p. 449. Edit. Grabe.

(3) See

Rome. Indeed the papists themselves allow (for they cannot but allow) all this to be said of Rome, but then they argue and maintain it to be said of Heathen Rome. But that cannot be; because it agrees not with several circumstances of the prophecy, and particularly with the woman's sitting upon the beast with *ten horns, and upon his horns ten crowns*, which must needs typify the Roman empire after it was divided into ten kingdoms, but the Roman empire was not divided into ten kingdoms till some years after it became Christian. St. John with the eyes of prophecy saw this beast *rise up out of the sea*, and the angel in his exposition saith that he *shall ascend out of the bottomless pit*; but Heathen Rome had risen and flourished many years before this time. This beast cannot represent Heathen Rome because he is successor to Heathen Rome, *to the great red dragon in his power, and his seat, and great authority*. This beast was to continue and prosper *forty two prophetic months*, that is 1260 years; but Heathen Rome did not continue 400 years after this time. The woman is represented *as the mother of idolatry, with her golden cup intoxicating the inhabitants of the earth*; but Heathen Rome ruled more with a rod of iron, and was rather an importer of

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foreign gods and superstitions than an exporter to other nations. St. John wondered with great admiration, when he saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus; but wherefore should he, who had seen and suffered the persecutions under Nero, wonder so much that Heathens should persecute Christians; but that Christians should delight in shedding the blood of Christians, was indeed of all wonders the greatest. The woman rideth upon the beast under *his seventh head* or last form of government; but *the sixth head*, which was the imperial form of government, is said to be subsisting in St. John's time, and *the sixth* was not destroyed, and *the seventh* or last form did not take place, till after Rome was become Christian. The ten kings with one mind give their power and strength unto the beast, and afterwards hate the whore and make her desolate, and burn her with fire; but never did any ten kings unanimously and voluntarily submit to Heathen Rome, and afterwards burn her with fire. Rome according to the prophecies is to be *utterly burnt with fire*, and to be made a *desolation for ever and ever*: but Rome hath never yet undergone this fate, and consequently Heathen Rome cannot be the subject of these prophecies. In short from these

these and all other characters and circumstances, some whereof can never agree with Heathen Rome, and all agree perfectly with Christian Rome, it may and must be concluded, that not Heathen but Christian, not imperial but papal Rome was intended in these visions.

III. Besides the place and the persons, the *time* also is signified of this tyrannical power, when it should prevail, and how long it should prevail. Daniel mentions these things as being at a very great distance, and indeed they were at a very great distance in his time. It is said (VIII. 26. X. 14.) *the vision is yet for many days*; that it comprehends (VIII. 19.) *what shall be in the last end of the indignation*; that it extends (XI. 35, 40. XII. 4, 9.) *even to the time of the end*; that when God (XII. 7.) *shall have accomplished to scatter the power of the holy people, all these things shall be finished*: all which and other passages to the same purpose considered, it appears as unaccountable as strange, that ever any men should imagin, as some both ancients and modern have imagined, that Daniel's prophecies reached not beyond the times of Antiochus Epiphanes. Daniel hath described four great empires, not contemporary, but successive one to another. The fourth and last is represented as the greatest of all, both in ex-
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tent and in duration. *It devoureth the whole earth, and treadeth it down, and breaketh it in pieces.* After which it is divided into ten kingdoms, and *the little horn* groweth not up till after this division. So that this tyrannical power was to arise in the latter days of the Roman empire, after it should be divided into ten kingdoms. From St. Paul too we may collect, that the great power of the Roman empire hindered the appearing of *the man of sin*; but when that power should be diminished and *taken out of the way*, then should *the man of sin* be revealed in his time. St. John also refers these events to the same æra. Not only the general order and the whole series of his prophecies point to this time, but there are besides particular intimations of it. He describes *the beast* as successor to *the great red dragon*, in his power, and his seat, and great authority: but if *the great red dragon* be, as he is generally understood to be, the persecuting power of Heathen Rome, then the persecuting power of Heathen Rome must be removed, before *the beast* can take his place. The beast hath also *ten horns, and upon his horns ten crowns*; so that ten complete kingdoms must arise out of the Roman empire before the appearance of the beast. Of his *seven heads* it is said, *Five are fallen,*

fallen, that is in St. John's time five forms of government were past, *one is and the other is not yet come*, and the sixth which was then present being the imperial, it necessarily follows that the seventh or last must be some form of government which must arise after the imperial; and as St. John saw the one, we see the other.

It appears then that this Antichristian power was to arise in the latter times of the Roman empire, after an end should be put to the imperial power, and after the empire should be divided into ten kingdoms: and it is not only foretold *when* it should prevail, but moreover *how long* it should prevail. Here we cannot but observe, that the very same period of time is prefixed for its continuance both by Daniel and by St. John. Wonderful is the consent and harmony between these inspired writers, as in other circumstances of the prophecy, so particularly in this. In Daniel (VII. 25.) *the little horn* was to *wear out the saints of the most High, and think to change times and laws*; and it is said expressly, that they *should be given into his hand, until a time, and times, and the dividing of time*; or as the same thing is expressed in another place, (XII. 7.) *for a time, times, and a half*. In the Revelation it is said of *the beast*, (XIII. 5.)
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to whom in like manner it was given to make war with the saints, and to overcome them, that power also was given unto him to continue forty and two months: And the holy city (XI. 2.) the Gentiles should tread under foot forty and two months: And the two witnesses (ver. 3.) should prophesy a thousand two hundred and threescore days clothed in sackcloth: And the woman the true church of Christ, who fled into the wilderness from persecution, (XII. 6, 14.) should be fed and nourished there a thousand two hundred and threescore days, or as it is otherwise expressed in the same chapter, for a time, and times, and half a time. Now all these numbers you will find upon computation to be the same, and each of them to signify 1260 years. For a time is a year, and a time and times and the dividing of time or half a time are three years and a half, and three years and a half are 42 months, and 42 months are 1260 days, and 1260 days in the prophetic stile are 1260 years. From all these dates and characters it may fairly be concluded, that the time of the churches great affliction and of the reign of Antichrist will be a period of 1260 years.

To fix the time exactly when these 1260 years begin, and consequently when they will end, is a matter of some niceness and difficulty;

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and perhaps we must see their conclusion, before we can precisely ascertain their beginning. However it appears to be a very great mistake of some very learned men in dating the commencement of this period too early. This is the capital error of Mr. Mede's scheme; what hath led him, and others who have followed his example, into subsequent errors; and what the event hath plainly refuted. For if the reign of Antichrist had begun, as he reckons, about the year 456, its end would have fallen out about the year 1716. The truth is, these 1260 years are not to be reckoned from the *beginning* of these corruptions, from the *rise* of this tyranny, for *the mystery of iniquity began to work* even in the days of the apostles; but from their full growth and establishment in the world. Of *the little horn, who was to wear out the saints of the most High, and to change times and laws*, it is said that *they should be given into his hand*, which can imply no less than the most absolute power and authority over them, *until a time, and times, and the dividing of time*. In like manner *the holy city, the true church of Christ*, was to be *trodden under foot*, which is the lowest state of subjection; *the two witnesses* were not only to *prophecy*, but to *prophecy in sackcloth*, that is in mourning and affliction; *the woman*,
the

the church, was to abide in *the wilderness*, that is in a forlorn and desolate condition; and *power* was given to the *beast* *πολιτευ*, not merely to *continue* as it is translated, but to *practice* and *prosper*, and to *do* according to his will; and all for this same period of 1260 years. These 1260 years therefore of the reign of Antichrist are not to be computed from his birth, or infancy, or youth; but from his coming to maturity, from his coming to the throne: and in my opinion their beginning cannot be fixed consistent with the truth of history either sooner or later than in the eighth century. Several memorable events happened in that century. In the (3) year 727 the pope and people of Rome revolted from the exarch of Ravenna, and shook off their allegiance to the Greek emperor. In the year 755 the pope obtained the exarchate of Ravenna for himself, and thenceforwards acted as an absolute temporal prince. In the year 774 the pope by the assistance of Charles the great became possessed of the kingdom of the Lombards. In the year 787 the worship of images was fully established, and the supremacy of the pope acknowledged by the second council of Nice. From one or other of these

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(3) See Sigonius, Spanheim, Dupin, &c, &c.

(4) Ita Roma, Romanusque Ducatus a Græcis ad Romanum

transactions it is probable, that the beginning of the reign of Antichrist is to be dated. What appears to me most probable is, that it is to be dated from the year 727, when (as (4) Sigonius says) *Rome and the Roman dukedom came from the Greeks to the Roman pontiff*. Hereby he became in some measure a *born* or temporal prince, tho' his power was not fully established till some years afterwards: and before he was a *born* at all, he could not answer the character of *the little born*. If then the beginning of the 1260 years of the reign of Antichrist is to be dated from the year 727, their end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, according to a very early tradition of Jews and Christians, and even of Heathens, great changes and revolutions are expected both in the natural and in the moral world; and *there remaineth*, according to the words of St. Paul, (Hebr. IV. 9.) *a sabbatism or holy rest to the people of God*.

IV. What Daniel hath described under the character of *the little born*, and *the blasphemous king*; what St. Paul hath described under the character of *the man of sin, the son of perdition*; what St. John hath described under the charac-

ter

num pontificem——pervenit. Lib. 3. Ad. Ann. 727. (8)
Sigon. Hist. de Regno. Ital.

(5) Sec

ter of *the beast*, and *the false prophet*; that same tyrannical, idolatrous, and blasphemous power, ecclesiastical writers usually denominate *Antichrist*: and having thus far traced his character and description, his rise, progress, and continuance, let us now proceed to consider his fall, when at the expiration of the prefixed period of 1260 years his kingdom shall be destroyed for evermore. The prophets are not more expressive of his elevation, than they are of his destruction. They not only predict his downfall in general terms, but also describe the manner and circumstances of it: and St. John's account being larger, and more circumstantial and particular, will be the best comment and explanation of the others. For my part I cannot pretend to prophesy, which is the common vanity of expositors of the Revelation; I can only represent events in the order wherein according to my apprehension the prophets have placed them. Sobriety and modesty are required in the interpretation of all prophecies, and especially in the explication of things yet future. Only thus much it may be proper to premise, that having seen so many of the prophecies fulfilled, you have the less reason to doubt of the completion of those which are to follow.

At

At this present time we are living under the *sixth trumpet*, and the *second woe*; (Rev. XI.) the Othman empire is still subsisting, the beast is still reigning, and there are protestant witnesses still prophesying in sackcloth: and this *sixth trumpet* and *second woe* must end, before the *seventh trumpet* can sound, or the *third woe* be poured out, which is to fall upon the kingdom of the beast. But before the end of the *second woe*, it should seem that the papists will make a great and succesful effort against the protestant religion. When the witnesses shall have near finished their testimony, that is towards the conclusion of their 1260 years, the beast shall make war against them, and shall overcome them. They shall lie oppressed and dead as it were, to the great joy and triumph of their enemies; but they shall rise again after three years and a half, and the protestant religion shall become more glorious than ever, with a considerable diminution of the papal authority. According to the method and order wherein St. John hath arranged these events, they must happen before the end of the *second woe*, or the fall of the Othman empire. Ezekiel (XXXVIII. XXXIX.) and Daniel (XI. 44, 45.) have given some intimations, that the Othman empire shall be overthrown in opposing the settlement of Israel in their own land in the latter

days. In the conclusion of the book of Daniel there are also some intimations, that the religion of Mohammed shall prevail in the east for as long a period of time as the tyranny of the little horn in the west. Very remarkable too it is, that (5) Mohammed first contrived his imposture in the year 606, the very same year wherein the tyrant Phocas made a grant of the supremacy to the pope; and this might incline one to think that the 1260 years of the reign of Antichrist are to be dated from this time. But tho' they might rise together, yet they were not fully established together. The authority of Mohammed might be fully established in the seventh century, but that of the pope was not so till the eighth century; and therefore, as the one was established somewhat sooner, so it may also be subverted somewhat sooner, than the other. The pope indeed was established *supreme* in spirituals in the seventh century, but he became not a temporal *horn* or *beast* till the eighth century.

When the Othman empire is overthrown, and *the second woe is past*, then according to St. John (XI. 14.) *the third woe cometh quickly*, which comprehends all the severe and terrible judg-

(5) See Prideaux's Life of Mahomet.

(6) See

judgments of God upon the kingdom of the beast. In like manner when Daniel hath predicted the fall of *the king of the north* or of the Othman empire, he subjoins immediately (XII. 1.) that *there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book; agreeably to what St. John also saith (XX. 15.) that whosoever was not found written in the book of life, was cast into the lake of fire.* The 1260 years of the reign of the beast, I suppose, end with the 1260 years of the witnesses prophesying in sackcloth; and now the destined time is come for the judgments of God to overtake him; for as he might exist before the 1260 years began, so he may exist likewise after they are finished, in order to be made an eminent example of divine justice. For the greater confirmation and illustration of this subject, and to make the stronger impression upon the minds of the readers, these judgments are displayed under variety of figures and representations. First they are described in a more general manner (Rev. XIV.) as *the harvest and reaping of the earth, and as the vintage and wine-press of the wrath of God.* Then they are represented in a more particular manner (Rev.

XV. XVI.) as *the seven vials, or the seven last plagues, for in them is filled up the wrath of God*; which are so many signal judgments upon the kingdom of the beast, and so many steps and degrees of his ruin. Afterwards the fall of Rome is delineated (Rev. XVII. XVIII.) as of another Babylon; and it is declared that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate of Rome. Some of the princes, who were once of her communion, *shall hate her as much as they loved her, and burn her with fire*. It is farther intimated that she shall be swallowed up by a subterraneous fire, *shall sink like a great milstone in the sea, and her smoke shall rise up for ever and ever*: and the soil and situation of Rome and the neighbouring countries greatly favor such a supposition. As St. John saith, (XI. 8.) *she spiritually is called Sodom*; and she shall resemble Sodom in her punishment as well as in her crimes. After the subversion of the capital city, (Rev. XIX.) *the beast and the false prophet*, the powers civil and ecclesiastical, with those who still adhere to their party, shall make one effort more; but it shall prove as weak and vain, as it is impious; *they shall both be taken, and cast alive into a lake of fire burning with brim-*

brimstone. The destruction of Antichrist therefore, of himself as well as of his seat, shall be in a terrible manner *by fire*. Daniel asserts the same thing, (VII. II.) *I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* So likewise saith St. Paul, (2 Thes. I. 7, 8.) *The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: and more particularly (II. 8.) the Lord shall consume the wicked one, the man of sin, with the spirit of his mouth, and shall destroy him with the brightness of his coming.*

About the time of the fall of the Othman empire and of the Christian Antichrist, the Jews shall turn to the Lord, and be restored to their own land. Innumerable are the prophecies concerning the conversion and restoration of this people. Hear only what Hosea saith, who prophesied before the captivity of the ten tribes of Israel, (III. 4, 5.) *The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image or altar, and without an ephod, and without teraphim or divine manifestations: Afterward shall the children of Israel return, and seek*

the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. Hear also what Ezekiel saith, who prophesied during the captivity of the two tribes of Judah and Benjamin, (XXXVII. 21, 25.) Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their childrens children for ever, and my servant David shall be their prince for ever. (XXXIX. 28, 29.) Then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen, but I have gathered them unto their own land, and have left none of them any more there: Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God. Ye cannot but remember what St. Paul saith upon the same occasion, (Rom. XI. 25.) I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved. Now these and the like predictions, we suppose, will take effect,

and

and this great revolution be accomplished, about the time of the fall of the Othman empire, and of the Christian Antichrist. Ezekiel's Gog and Magog (XXXVIII. XXXIX.) we believe to be the Turks or Othmans, and *they shall come up against the children of Israel in the latter days to oppose their resettlement in their own land, and they shall fall in some extraordinary manner upon the mountains of Israel, they and the people that is with them: so the house of Israel shall know that I am the Lord their God, from that day and forward.* Daniel too (XI. 45. XII. 1.) predicts the fall of the king of the north *upon the glorious holy mountain: And at that time shall Michael stand up, the great prince who standeth for the children of Israel.* The restoration of the Jews and the fall of Antichrist shall also happen about the same time. If the sixth vial (Rev. XVI. 12.) which is poured out upon the great river Euphrates, whose waters are dried up to prepare a passage for the kings of the east, is to be understood, as Mr. Mede and others think, of the return of the Jews; then the return of the Jews is one of the seven last plagues of Antichrist. But this notion is expressed more clearly in Daniel, as it more immediately concerned his people. (XI. 36.) *He shall prosper till the indignation, that is God's indignation against the Jews, be accomplished: and*

again afterwards (XII. 7.) *When God shall have accomplished to scatter the power of the holy people, all these things shall be finished.* In consequence and conformity to this doctrine a tradition hath prevailed (5) among the Jews, that the destruction of Rome and the redemption of Israel shall fall out about the same time.

When these great events shall come to pass, of which we collect from the prophecies this to be the proper order; the protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth and of the tyranny of the beast shall end together; the conversion and restoration of the Jews succeed; then follows the ruin of the Othman empire, and then the total destruction of Rome and of Antichrist. When these great events, I say, shall come to pass, then shall the kingdom of Christ commence, or the reign of the saints upon earth. So Daniel expressly informs us, that the kingdom of Christ and the saints will be raised upon the ruins of the kingdom of Antichrist; (VII. 26, 27.) *But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end: And the kingdom, and dominion, and the greatness of the kingdom under*

(5) See Placita Hebræorum Doctorum de Babylonis seu Romæ excidiis

under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. So likewise St. John saith, that upon the final destruction of the beast and the false prophet, (Rev. XX.) Satan is bound for a thousand years: And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years: But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. It is, I conceive, to these great events, the fall of Antichrist, the restoration of the Jews, and the beginning of the glorious millennium, that the three different dates in Daniel of 1260 years, 1290 years, and 1335 years, are to be referred: and as Daniel saith, (XII. 12.) Blessed is he that waiteth and cometh to the 1335 years; so St. John saith, (XX. 6.) Blessed and holy is he that hath part in the first resurrection. Blessed and happy indeed will be this period; and it is
very

very observable, that the martyrs and confessors of Jesus, in popish as well as in pagan times, will be raised to partake of this felicity. Then shall all those gracious promises in the Old Testament be fulfilled of the amplitude and extent, of the peace and prosperity, of the glory and happiness of the church in the latter days. Then in the full sense of the words (Rev. XI. 15.) *shall the kingdoms of this world become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* According to (6) tradition these thousand years of the reign of Christ and the saints will be the seventh millennary of the world; for as God created the world in six days, and rested on the seventh, so the world, it is argued, will continue six thousand years, and the seventh thousand will be the great sabbatism or holy rest to the people of God; *one day* (2 Pet. III. 8.) *being with the Lord as a thousand years, and a thousand years as one day.* According to (7) tradition too these thousand years of the reign of Christ and the saints are *the great day of judgment*; in the morning or beginning whereof shall be the coming of Christ in flaming fire, and the particular judgment of Antichrist, and the first resurrection; and in the evening or

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(6) See Burnet's Theory B. 3. Ch. 5. E. 4. Ch. 6.

(7) See

conclusion whereof shall be the general resurrection of the dead, *small and great, and they shall be judged every man according to their works.*

Prudence as well as modesty requires, that we should forbear all curious inquiries into the nature and condition of this future kingdom; as how Satan shall be bound for a thousand years, and afterwards loosed again; how the raised saints shall cohabit with the living, and judge and govern the world; how Christ shall manifest himself to them, and reign among them; how the new Jerusalem, the city and church of the living God, shall descend from heaven to earth; how Satan shall at last deceive the nations, and what nations they shall be. These are points which the holy Spirit hath not thought fit to explain; and folly may easily ask more questions about them, than wisdom can answer. Wisdom, in the mysterious things of God, and especially in the mysterious things of futurity, will still adhere to the words of scripture; and having seen the completion of so many particulars, will rest contented with believing that these also shall be, without knowing *how* they shall be. It is of the nature of most prophecies not to be fully understood, till they

(7) See Placita Hebræorum Doëtorum de Magno die Judicii in Mede p. 535. B. 5. Ch. 3. p. 892.

they are fully accomplished, and especially prophecies relating to a state so different from the present as the millennium. Perfectly to comprehend these and all other prophecies may constitute a part of the happiness of that period, for then they will all be fulfilled, and *the mystery of God shall be finished*. This however is very evident, that wickedness would soon overrun the world, if not restrained by an overruling providence; for no sooner is Satan loosed again, than *the nations which are in the four quarters of the earth come up against the holy city, the number of whom is as the sand of the sea*: And therefore at the time appointed, after the general judgment, this world shall be destroyed, (2 Pet. III. 10.) *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up*. Thus (Rev. XXI. 1.) *the first heaven and the first earth shall pass away, and a new heaven and a new earth shall succeed*, (2 Pet. III. 13.) *wherein dwelleth righteousness*; (Rev. XXI. 3, 4.) *God himself shall be with men, and be their God; and there shall be no more death, neither sorrow nor pain, for the former things are passed away* (1 Cor. XV. 24, &c.) *Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down*

all

all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet; The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Since then the corruptions of popery are so particularly foretold in scripture, and make so considerable a part of the ancient prophecies, we have the less reason to be surpris'd and offended at them. While the papists endeavor to corrupt and adulterate the doctrines of the prophets and apostles, they still accomplish their predictions; while they labor to destroy Christianity in one part, they unwittingly confirm and establish it in another. And since a time is certainly coming, wherein God will avenge himself on these idolaters, and require the blood of his servants at their hands, let us wait with *the faith and the patience of saints*, till it be accomplished. We have seen the prophecies remarkably fulfilled in their success, and we shall see them as remarkably fulfilled too in their destruction. The power of the pope is nothing near so great now as it was some ages ago: It received its death-wound at the Reformation, of which it may languish for a time, but will never entirely recover, though

though its last struggles and efforts, like those of a dying monster, may be terrible and dangerous. In the end, the gospel will prevail over all enemies and opposers: (Matt. XXI. 44.) *Whoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.* We will conclude our discourse with the words of Ezra, so very applicable to us of the reformed religion: (IX. 13, 14.) *After all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, a deliverance from the yoke and tyranny of the church of Rome; should we again break thy commandments, and join in affinity with the people of these abominations, wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?*



CON-



CONCLUSION.

FROM these instances, which have been produced, of prophecies and their completions, it is hoped, this conclusion may fairly be drawn in the words of St. Peter, (2 Pet. I. 20, 21,) that *no prophecy of the scripture is of any private interpretation, or the suggestion of any man's own spirit or fancy; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.* Other instances might have been alleged to the same purpose: but those prophecies which received their full accomplishment in ancient times, and even those which were accomplished in the person and actions of our blessed Saviour, are not here considered; such only as relate to these later ages, and either in the whole or in part are now fulfilling in the world, are made the subjects of these dissertations. This is proving our religion in some measure by ocular demonstration, is not *walking by faith* only, but also *by sight*. For you can have no reason to doubt of the truth of prophecy, and consequently

sequently of the truth of revelation, when you see instances of things, which could no ways depend upon human conjecture, foretold with the greatest clearness, and fulfilled hundreds of years afterwards with the greatest exactness. Nay you see prophecies, the latest whereof were delivered about 1700 years ago, and some of them above 3000 years ago, fulfilling at this very time, and cities, countries, and kingdoms in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold.

You see the descendents of Shem and Japheth *ruling and enlarged* in Asia and Europe, and perhaps in America, and *the curse of servitude* still attending the wretched descendents of Ham in Africa. You see the posterity of Ishmael *multiplied exceedingly*, and become *a great nation* in the Arabians; yet living like *wild men*, and shifting from place to place in the wilderness; *their hand against every man, and every man's hand against them*; and still dwelling an independent and free people, *in the presence of all their brethren*, and in the presence of all their enemies. You see the family of Esau totally extinct, and that of Jacob subsisting at this day; *the scepter departed from Judah*, and the people

people living no where in authority, every where in subjection; the Jews still dwelling alone among the nations; while the remembrance of Amalek is utterly put out from under heaven. You see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore, and made a proverb and a by-word among all nations. You see Ephraim so broken as to be no more a people, while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. You see Nineveh so completely destroyed, that the place thereof is not, and cannot be known; Babylon made a desolation for ever, a possession for the bittern, and pools of water; Tyre become like the top of a rock, a place for fishers to spread their nets upon; and Egypt a base kingdom, the basest of the kingdoms, and still tributary and subject to strangers. You see of the four great empires of the world the fourth and last, which was greater and more powerful than any of the former, divided in the western part

thereof into ten lesser kingdoms; and among them a power with a triple crown differs from the first, with a mouth speaking very great things, and with a look more stout than his fellows, speaking great words against the most High, wearing out the saints of the most High, and changing times and laws. You see a power cast down the truth to the ground, and prosper and practice, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honoring Mahuzzim, Gods-protectors or saints-protectors, and causing the priests of Mahuzzim to rule over many, and to divide the land for gain. You see the Turks stretching forth their hand over the countries, and particularly over the land of Egypt, the Libyans at their steps, and the Arabians still escaping out of their hand. You see the Jews led away captive into all nations, and Jerusalem trodden down of the Gentiles, and likely to continue so until the times of the Gentiles be fulfilled, as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. You see one who opposeth and exalteth himself above all laws divine and human, sitting as God in the church of God, and showing himself that he is God, whose coming is after the
working

working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness. You see a great apostasy in the Christian church, which consists chiefly in the worship of demons, angels or departed saints, and is promoted thro' the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats. In short you see the characters of the beast and the false prophet, and the whore of Babylon, now exemplified in every particular, and in a city that is seated upon seven mountains; so that if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

As there is a near affinity between this and what Dr. Clarke (1) hath said in the conclusion of his discourse of prophecies, it may be proper to confirm and illustrate the argument with so great an authority: and indeed these things are of such importance, and so deserving to be known, that they cannot be shown in too many lights.

“ I shall conclude this head with pointing
“ at some particular extraordinary prophecies,
“ which deserve to be carefully considered and
“ compared with the events, whether they
“ could

“ could possibly have proceeded from chance or
“ from enthusiasm. Some of them are of such
“ a nature, as that they can only be judged of
“ by persons learned in history; and these I
“ shall but just mention. Others are obvious
“ to the consideration of the whole world;
“ and with those I shall finish what I think
“ proper at this time to offer upon this subject.

“ Concerning Babylon it was particularly
“ foretold, that *it should be shut up and besieged*
“ *by the Medes, Elamites, and Armenians; that*
“ *the river should be dried up; that the city*
“ *should be taken in the time of a feast, while*
“ *her mighty men were drunken; Which accord-*
“ *ingly came to pass, when Belshazzar and all*
“ *his thousand princes, who were drunk with*
“ *him at the feast, were slain by Cyrus's soldiers.*
“ Also it was particularly foretold, that *God would*
“ *make the country of Babylon a possession for the bit-*
“ *tern and pools of water; Which was accordingly*
“ *fulfilled by the overflowing and drowning of*
“ *it, on the breaking down of the great damm*
“ *in order to take the city. Could the corres-*
“ *pondence of these events with the predictions,*
“ *be the result of chance? But suppose these*
“ *predictions were forged after the event, can*
“ *the following ones also have been written after*
“ *the event? or with any reason be ascribed to*
“ chance?

“ chance? The wild beasts of the desert shall
 “ dwell there, and the owls shall dwell therein:
 “ and it shall be no more inhabited for ever,
 “ neither shall it be dwelt in from generation to
 “ generation: As God overthrew Sodom and Go-
 “ morrah, &c. They shall not take of thee a stone
 “ for a corner,——but thou shalt be desolate for
 “ ever, saith the Lord:——Babylon shall become
 “ heaps, a dwelling place for dragons, an astonish-
 “ ment and an hissing without an inhabitant:—
 “ It shall sink, and shall not rise from the evil
 “ that I will bring upon her. Babylon, the
 “ glory of kingdoms,—shall be as when God over-
 “ threw Sodom and Gomorrah: It shall never be
 “ inhabited, neither shall it be dwelt in from gene-
 “ ration to generation: Neither shall the Arabian
 “ pitch tent there, neither shall the shepherds make
 “ their fold there: But wild beasts of the desert
 “ shall lie there, and their houses shall be full of
 “ doleful creatures, and owls shall dwell there.

“ Concerning Egypt, was the following pre-
 “ diction forged after the event? or can it, with
 “ any reason, be ascribed to chance? Egypt
 “ shall be a base kingdom: It shall be the basest
 “ of kingdoms, neither shall it exalt itself any
 “ more above the nations: For I will diminish
 “ them, that they shall no more rule over the
 “ nations.

“ Concerning Tyre, the prediction is no less
 “ remarkable: *I will make thee like the top of*
 “ *a rock; thou shalt be a place to spread nets*
 “ *upon; thou shalt be built no more.—Thou shalt*
 “ *be no more; the merchants among the people*
 “ *shall hiss at thee, thou shalt be a terror, and*
 “ *never shalt be any more. All they that know*
 “ *thee among the people, shall be astonished at*
 “ *thee.*

“ The description of the extent of the do-
 “ minion of that people, who were to possess
 “ Judea in the latter days; was it forged after
 “ the event? or can it reasonably be ascribed to
 “ chance? *He shall come with horsemen, and with*
 “ *many ships, and shall overflow and pass over:*
 “ *He shall enter also into the glorious land, [and shall*
 “ *plant the tabernacles of his palace between the*
 “ *seas in the glorious holy mountain] and many*
 “ *countries shall be overthrown: But These shall*
 “ *escape out of his hand, even Edom and Moab*
 “ *and the chief of the children of Ammon. He*
 “ *shall stretch forth his hand also upon the coun-*
 “ *tries, and the land of Egypt shall not escape.*
 “ *But he shall have power over the treasures of*
 “ *gold*

(2) “ The fame of which
 “ was so early spread; that
 “ Ezekiel, who was contem-
 “ porary with Daniel, plainly

“ alludes to it, when he says
 “ of the prince of Tyre, Chap.
 “ XXVIII. 3. *Thou art wiser*
 “ *than Daniel; there is no se-*
 “ *cret,*

“gold and of silver, and over all the precious
“things of Egypt; and the Libyans and Ethiopians
“shall be at his steps.

“When Daniel, in the (2) vision of Nebu-
“chadnezzar’s image, foretold four great suc-
“cessive monarchies; was this written after the
“event? or can the congruity of his descrip-
“tion with the things themselves, reasonably be
“ascribed to mere chance?

* * * * *

“When the same Daniel foretels a tyrannical
“power, which should wear out the saints of
“the most High, and they should be given into
“his hand, until a time, and times, and the di-
“viding of time; and again for (3) a time,
“times, and a half: (Which can be no way
“applied to the short persecution of Antiochus,
“because these prophecies are expressly declared
“to be for many days; concerning what shall
“befall thy people in the latter days; for yet the
“vision is for many days, concerning the time
“of the end; what shall be in the last end of the
“indignation; concerning those who shall fall by
“the sword and by flame, by captivity and by
“spoil,

“cret, that they can hide from “according to the analogy of all
“thee.” “the forementioned numbers,
(3) “Three years and a “1260 years.”
“half, or 1260 days, is, ac-

“spoil, many days, to try them, even to the time
 “of the end, because it is yet for a time ap-
 “pointed; concerning a time of trouble, such as
 “never was since there was a nation; the time
 “when God shall have accomplished to scatter the
 “power of the holy people; the time of the end,
 “till which the words are closed up and sealed;
 “to which the prophet is commanded to shut
 “up his words and seal the book, for many shall
 “run to and fro, and knowledge shall be increased;
 “even the end, till which Daniel was to rest,
 “and then stand in his lot at the end of the
 “days.) When Daniel, I say, foretels such a
 “tyrannical power, to continue such a deter-
 “mined period of time: And St. John prophe-
 “sies, that the Gentiles should tread the holy
 “city under foot, forty and two months; which
 “is exactly the same period of time with that
 “of Daniel: And again, that two witnesses,
 “clothed in sackcloth, should prophesy a thousand
 “two hundred and three-

(4) There has prevailed
 among learned men a very
 important error, as if the
 1260 days (or years) here
 spoken of, took their begin-
 ning from the rise of the ty-
 ranny here described. Where-
 as on the contrary, the words
 of Daniel are express, that,
 not from the time of his
 rise, but after his having
 made war with the saints,

“and from the time of their
 “being given into his hand,
 “should be a time, and times,
 “and the dividing of time, Chap.
 “VII. 24, 25. And St. John
 “no less expressly says, that
 “the time, not of the two wit-
 “nesses prophesying; (for in part
 “of that time they had great
 “power) but of their prophesy-
 “ing in sackcloth, should be a
 “thousand two hundred and three-

score

“ two hundred and threescore days; which is again
 “ exactly the very same period of time: And
 “ again, that the woman which fled into the wil-
 “ derness from persecution, should continue
 “ there a thousand two hundred and threescore
 “ days: And again that she should fly into the
 “ wilderness, for a time, and times, and half a
 “ time; which is still the very same period:
 “ And again, that a wild beast, a tyrannical
 “ power, to whom it was given to make war
 “ with the saints, and to overcome them, was
 “ to (4) continue forty and two months, (still the
 “ very same period of time) and to have power
 “ over all kindreds, and tongues, and nations, so
 “ that all that dwell upon the earth should wor-
 “ ship him: Is it credible or possible that igno-
 “ rant and enthusiastical writers should by mere
 “ chance hit upon such coincidences of [oc-
 “ cult] numbers? especially since St. John
 “ could not possibly take the numbers from
 “ Daniel,

“ score days; Rev. XI. 3. And
 “ the persecuted woman, after
 “ her flight, was to be actually
 “ in the wilderness, a thousand
 “ two hundred and threescore
 “ days, Chap. XII. 6. Where-
 “ fore also the forty and two
 “ months, (the very same pe-
 “ riod) during which time
 “ power was given unto the wild
 “ beast to continue, (in the ori-
 “ ginal it is *trianon* to do what

“ he pleased, Rev. XIII. 5.)
 “ evidently ought not to be rec-
 “ koned from his rise, or from
 “ the time when the ten kings
 “ (Chap. XVII. 12.) received
 “ power with him, but from
 “ the time of his having to-
 “ tally overcome the saints, and
 “ of his being worshipped by all
 “ that dwell upon the earth,
 “ Chap. XIII. 7, 8.”

(5) “ The

“ Daniel, if he understood Daniel to mean
 “ nothing more than the *short* persecution of
 “ Antiochus. And if he did understand Da-
 “ niel to mean a *much longer* and *greater* and
 “ *more remote* tyranny, which John himself
 “ prophesied of as *in his time* still future;
 “ then the wonder is still infinitely greater,
 “ that in those early times, when there was
 “ not the least footstep in the world of any
 “ such power as St. John distinctly describes,
 “ (but which now is very conspicuous, as I shall
 “ presently observe more particularly) it should
 “ ever enter the heart of man to conceive so
 “ much as the possibility of such a power, fit-
 “ ting, not upon the pavilion of heathen per-
 “ secutors, but expressly (2 Thes. II. 4.) *in the*
 “ *temple* and upon the seat of God himself.

“ But these prophecies, which either relate
 “ to particular places, or depend upon the com-
 “ putation of particular periods of time, are
 “ (as I said) of such a nature, as that they can-
 “ not be judged of, but by persons skilled in
 “ history. There are some others more general,
 “ running thro’ the whole scripture, and obvious
 “ to the consideration of the whole world.

“ For instance: It was foretold by Moses,
 “ that when the Jews forsook the true God,
 “ they should be *removed into all the kingdoms*

“ of the earth; should be scattered among the
 “ Heathen, among the nations, among all people
 “ from the one end of the earth even unto the other;
 “ should there be left few in number among the
 “ Heathen, and pine away in their iniquity in
 “ their enemies lands; and should become an asto-
 “ nishment, a proverb, and a by-word, among
 “ all nations; and that among these nations they
 “ should find no ease, neither should the sole of
 “ their foot have rest; but the Lord should give
 “ them a trembling heart, and failing of eyes,
 “ and sorrow of mind; and send a faintness into
 “ their hearts, in the lands of their enemies; so
 “ that the sound of a shaken leaf should chase
 “ them. Had any thing like this, in Moses’s
 “ time, ever happened to any nation? Or was
 “ there in nature any probability, that any such
 “ thing should ever happen to any people?
 “ that, when they were conquered by their
 “ enemies, and led into captivity, they should
 “ neither continue in the place of their capti-
 “ vity, nor be swallowed up and lost among
 “ their conquerors, but be scattered among all
 “ the nations of the world, and hated by all
 “ nations for many ages, and yet continue a
 “ people? Or could any description of the
 “ Jews, written at this day, possibly be a more
 “ exact and lively picture of the state they have

“ now

“ now been in for many ages; than this prophetic description given by Moses, more than 3000 years ago?

“ The very same thing is in like manner continually predicted through all the following prophets; that God would scatter them among the Heathen; that he would cause them to be removed into all the kingdoms of the earth; that he would scatter them into all the winds, and disperse them through the countries of the Heathen; that he would sift them among all nations, like as corn is sifted in a sieve; that in all the kingdoms of the earth, whither they should be driven, they should be a reproach and a proverb, a taunt and a curse, and an astonishment and a hissing; and that they should abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. And here concerning the predictions of Ezekiel 'tis remarkable in particular, that they being spoken in the very time of the Babylonian captivity, 'tis therefore evident from the time of his prophesying, as well as from the nature and description of the thing itself, that he must needs be understood of that latter captivity into all places, which was to happen after the fulfilling the time of that
“ age

“ age, wherein God was first to bring them
 “ again (out of the Babylonian captivity) into the
 “ land where they should build a temple, but not
 “ like to that which afterwards (after their final
 “ return) should be built for ever with a glorious
 “ building. The forecited prophecies (I say)
 “ must of necessity be understood of that wide
 “ and long dispersion, which in the New Testa-
 “ ment also is expressly mentioned by our
 “ Saviour and by St. Paul.

“ ’Tis also farther, both *largely* and *distinctly*
 “ predicted, as well by Moses himself, as by all
 “ the following prophets, that notwithstanding
 “ this unexampled dispersion of God’s people,
 “ yet for all that, when they be in the land of
 “ their enemies, God will not destroy them utterly;
 “ but when they shall call to mind among all the
 “ nations, whither God has driven them, and
 “ shall return unto the Lord, he will turn their
 “ captivity, and gather them from all nations,
 “ from the outmost parts of heaven, even in the
 “ latter days: That though he makes a full end
 “ of all other nations, yet he will not make a full
 “ end of them; but a remnant of them shall be
 “ preserved, and return out of all countries whither
 “ God has driven them: That he will sift the
 “ house of Israel among all nations, like as corn is
 “ sifted in a sieve; yet shall not the least grain
 fall

414 *Dissertations on the PROPHECIES.*

" fall upon the earth: That the Lord shall set
 " his hand again the second time, to recover the
 " remnant of his people, and shall set up an ensign
 " for the nations, and shall assemble the out-casts
 " of Israel, and gather together the dispersed of
 " Judah, from the four corners of the earth:
 " For I will bring thy seed from the east, saith
 " the Lord, and gather thee from the west; I
 " will say to the north, Give up; and to the South,
 " Keep not back; Bring my sons from far, and
 " my daughters from the ends of the earth: Be-
 " hold, I will lift up my hand to the Gentiles, and
 " set up my standard to the people, and they shall
 " bring thy sons in their arms, and thy daughters
 " shall be carried upon their shoulders: For a
 " small moment have I forsaken thee, but with great
 " mercy will I gather thee: In a little wrath I
 " hid my face from thee, for a moment; but with
 " everlasting kindness will I have mercy on thee.
 " And that these prophecies might not be ap-
 " plied to the return from the 70 years cap-
 " tivity in Babylon, (which moreover was not
 " a dispersion into all nations) they are expressly
 " referred to the latter days; not only by Moses,
 " but by Hosea, who lived long after, (For
 " the children of Israel shall abide **MANY DAYS**
 " without a king, and without a prince, and without
 " a sacrifice; **AFTERWARD** they shall return,
 " and

“ *and seek the Lord their God, and David their*
 “ *king, and shall fear the Lord and his goodness*
 “ *in the LATTER DAYS)* and by Ezekiel, who
 “ *lived in the captivity itself; After MANY*
 “ *DAYS [speaking of those who should oppose*
 “ *the return of the Israelites] thou shalt be visited,*
 “ *in the LATTER YEARS thou shalt come into*
 “ *the land;—upon the people that are gathered out*
 “ *of the nations;—In that day, when my people of*
 “ *Israel dwelleth safely,—thou shalt come up against*
 “ *them,—it shall be in the LATTER DAYS.*
 “ These predictions therefore necessarily belong
 “ to that age, when *the times of the Gentiles* shall
 “ *be fulfilled, and the fulness of the Gentiles be*
 “ *come in.* And that, through all the changes
 “ which have happened in the kingdoms of
 “ the earth, from the days of Moses to the
 “ present time, which is more than 3000
 “ years; nothing should have happened, to
 “ prevent the *possibility* of the accomplishment
 “ of these prophecies; but on the contrary, the
 “ state of the Jewish and Christian nations at
 “ this day, should be such as renders them
 “ easily *capable*, not only of a figurative, but
 “ even of a *litteral* completion in every parti-
 “ cular, if the will of God be so; this (I say)
 “ is a *miracle*, which hath nothing parallel to
 “ it in the phenomena of nature.

“ Another

" Another instance, no less extraordinary, is
 " as follows. Daniel foretels a kingdom upon the
 " earth, which shall be divers from all kingdoms,
 " divers from all that were before it, exceeding
 " dreadful, and shall devour the whole earth: That,
 " among the powers into which this kingdom
 " shall be divided, there shall arise one power
 " divers from the rest, who shall subdue unto
 " himself three of the first powers, and he shall
 " have a mouth speaking very great things, and
 " a look more stout than his fellows. He shall make
 " war with the saints, and prevail against them.
 " And he shall speak great words against the most
 " High, and shall wear out the saints of the
 " most High, and think to change times and laws;
 " and they shall be given into his hand, for a
 " long season; even till the judgment shall sit,
 " and the kingdom under the whole heaven shall
 " be given to the people of the saints of the most
 " High. He shall exalt himself and magnify
 " himself above every God, and shall speak mar-
 " velous things against the God of Gods;—
 " Neither shall he regard (5) the God of his
 " fathers, nor (6) the desire of women, nor re-
 " gard any God; for he shall magnify himself
 " above

(5) " The God of Gods; as in " Tim. IV. 3."
 " the foregoing verse."

(6) " Forbidding to marry, 1 (7) " Gods-protectors, as 'tis
 " in

“ above all. And in his estate shall be honor (7)
 “ the God of forces, and (8) a God whom his
 “ fathers knew not, shall be honor.—Thus shall
 “ he do in the most strong holds with a strange
 “ God, whom he shall acknowledge and increase
 “ with glory; and he shall cause them to rule
 “ over many, and shall divide the land for gain.
 “ Suppose now all this to be spoken by Daniel,
 “ of nothing more than the short persecution
 “ under Antiochus Epiphanes; which that it
 “ cannot be, I have shown above. But suppose
 “ it were, and that it was all forged after the
 “ event: Yet this cannot be the case of St.
 “ Paul and St. John, who describe exactly a
 “ like power, and in like words; speaking of
 “ things to come in the latter days, of things
 “ still future in their time, and of which there
 “ were then no footsteps, no appearance in the
 “ world. The day of Christ, saith St. Paul,
 “ shall not come, except there come a falling away
 “ first, and that man of sin be revealed, the son
 “ of perdition; Who opposeth and exalteth himself
 “ above all that is called God, or that is wor-
 “ shipped; so that he, as God, sitteth (9) in the
 “ temple of God, showing himself that he is God:
 “ —Whose

“ in the margin of the Bible, “ Ch. VII. 25; setting up new
 “ or saints-protectors.” “ religions.”

(8) “ Changing times and laws,
 Vol. III.

(9) “ ‘Tis therefore a Chris-
 E c tian

“ —Whose coming is after the working of Satan,
 “ with all power, and signs, and lying wonders,
 “ and with all deceivableness of unrighteousness.
 “ Again: The Spirit speaketh expressly, that in
 “ the latter times some shall depart from the faith,
 “ giving heed to seducing spirits, and (1) doctri-
 “ of devils;—Forbidding to marry, and com-
 “ manding to abstain from meats, &c. St. John
 “ in like manner prophesies of a wild beast, or
 “ tyrannical power, to whom was given great
 “ authority and a mouth speaking great things,
 “ and blasphemies: And he opened his mouth in
 “ blasphemy against God: And it was given unto
 “ him to make war with the saints, and to overcome
 “ them; and power was given him over all kindreds
 “ and tongues and nations; and all that dwell upon
 “ the earth shall worship him.—And he that ex-
 “ erciset his power before him,—doeth great won-
 “ ders,—and deceiveth them that dwell upon the
 “ earth, by the means of those miracles which he
 “ had power to do.—And he causeth that no man
 “ might buy or sell, save he that had the mark or the
 “ name of the beast. And the kings of the
 “ earth

“ tian (not an Infidel) power,
 “ that he here speaks of.”

(1) “ Doctrins concerning
 “ Demons, that is, ghosts or
 “ souls of (good or bad) men
 “ departed. Epiphanius, citing

“ this text, alleges the follow-
 “ ing words, as part of the
 “ text itself; *εσονται γαρ, φησι,*
 “ *νεκροις λατρευοντες, ως και εν*
 “ *τω Ισραηλ εισεβαδισαν.* For
 “ they shall be, says the apostle,
 “ wor-

“ earth have one mind, and shall give their power
 “ and strength unto the beast ;—even peoples, and
 “ multitudes, and nations, and tongues.—For
 “ God hath put in their hearts [in the hearts
 “ of the kings] to fulfil his will, and to agree,
 “ and give their kingdom unto the beast, until
 “ the words of God shall be fulfilled. The
 “ name of the person, in whose hands the
 “ reins or principal direction of the exercise of
 “ this power is lodged, is *Mystery, Babylon the*
 “ *great, the mother of harlots, and abominations*
 “ *of the earth: With whom the kings of the*
 “ *earth* (2) *have committed fornication, and the*
 “ *inhabitants of the earth have been made drunk*
 “ *with the wine of her fornication. And she*
 “ *herself is drunken with the blood of the saints,*
 “ *and with the blood of the martyrs of Jesus :*
 “ *And by her* (3) *sorceries are all nations decei-*
 “ *ved: And in her is found the blood of prophets,*
 “ *and of saints, and of all that are slain upon*
 “ *the earth. And this person, [the political*
 “ *person] to whom these titles and characters*
 “ *belong, is that great city, (standing upon seven*
 “ *moun-*

“ worshippers of the dead, even
 “ as the dead were anciently wor-
 “ shipped in Israel. And he
 “ applies the whole to the
 “ worshippers of the blessed
 “ virgin. Hæres. 78. Sect. 22.”

(2) “ Have been led into
 “ idolatrous practices.”

(3) “ *φασματικὰ [σοφοὶς φαρ-*
 “ *μακοῖς]* methods of making
 “ men religious without vir-
 “ tue.”

“ *mountains) which reigneth over the kings of the*
“ *earth.*”

“ If in the days of St. Paul and St. John,
“ there was any footstep of such a sort of
“ power as this in the world; Or, if there ever
“ had been any such power in the world; Or, if
“ there was then any appearance of probability,
“ that could make it enter into the heart of man
“ to imagin, that there ever could be any such
“ kind of power in the world, much less in
“ *the temple or church of God*; And, if there
“ be not now such a power actually and con-
“ spicuously exercised in the world; And if any
“ picture of this power, drawn after the event,
“ can now describe it more plainly and exactly
“ than it was originally described in the words
“ of the prophecy: Then may it with some
“ degree of plausibleness be suggested, that the
“ prophecies are nothing more than enthusiastic
“ imaginations.”

For these things you have the attestation of
past, and the experience of present times; and
you cannot well be deceived, if you will only
believe your own eyes and observation. You
actually see the completion of many of the pro-
phecies in the state of men and things around
you, and you have the prophecies themselves re-
corded in books, which books have been read
in

in public assemblies these 1700 or 2000 years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different authors of different ages and nations, so that there is no room to suspect so much as a possibility of forgery or illusion.

The prophecies too, tho' written by different men in different ages, have yet a visible connexion and dependency, an entire harmony and agreement one with another. At the same time that there is such perfect harmony, there is also great variety; and the same things are foretold by different prophets in a different manner and with different circumstances; and the latter usually improve upon the former. They are all excellent in their different kinds; and you may observe the beauty and sublimity of the stile and diction of the prophets even from those quotations which have been made from their writings. Indeed they are very well worthy of your serious perusal and meditation, not only considered as prophets, but considered even as authors, for their noble images and descriptions, their bold tropes and figures, their instructive precepts, their pathological exhortations, and other excellencies, which would have been admired in any ancient writers whatever.

Obscurities there are indeed in the prophetic writings, for which many good reasons may be assigned, and this particularly, because prophecies are the only species of writing, which is designed more for the instruction of future ages than of the times wherein they are written. If the prophecies had been delivered in plainer terms, some persons might be for hastening their accomplishment, as others might attempt to defeat it; men's actings would not appear so free, nor God's providence so conspicuous in their completion. But tho' some parts are obscure enough to exercise the church, yet others are sufficiently clear to illuminate it; and the obscure parts, the more they are fulfilled, the better they are understood. In this respect as the world groweth older, it groweth wiser. Time that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past: and the perfect accomplishment will produce a perfect knowlege of all the prophecies.

In any explication of the prophecies you cannot but observe the subserviency of human learning

learning to the study of divinity. One thing is particularly requisite, a competent knowledge of history sacred and profane, ancient and modern. Prophecy is, as I may say, history anticipated and contracted; history is prophecy accomplished and dilated: and the prophecies of scripture contain, as you see, the fate of the most considerable nations, and the substance of the most memorable transactions in the world from the earliest to the latest times. Daniel and St. John, with regard to these later times, are more copious and particular than the other prophets. They exhibit a series and succession of the most important events from the first of the four great empires to the consummation of all things. Their prophecies may really be said to be a summary of the history of the world, and the history of the world is the best comment upon their prophecies. I must confess it was my application to history, that first struck me, without thinking of it, with the amazing justness of the scripture-prophecies. I observed the predictions all along to be verified in the course of events: and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy. They

are only pretenders to learning and knowledge, who are patrons of infidelity. You have heard, in these discourses, of the two greatest men, whom this country or perhaps the whole world hath produced, the Lord Bacon and Sir Isaac Newton, the one wishing for a history of the several prophecies of scripture compared with the events, the other writing Observations upon the prophecies of Daniel and the Apocalyps of St. John: and the testimony of two such (not to mention others) is enough to weigh down the authority of all the infidels who ever lived.

You see what standing monuments the Jews are every where of divine vengeance for their infidelity; and beware therefore of the like crime, lest the like punishment should follow; *for (Rom. XI. 21.) if God spared not the natural branches, take heed lest he also spare not thee.* Our infidelity would be worse even than that of the Jews, for they receive and own the prophecies, but do not see and acknowlege their completion in Jesus, whereas our modern infidels reject both the prophecy and the completion together. But what strange dissingenuity must it be, when there is all the evidence that history can afford for the prophecy, and in many cases even ocular demonstration for the completion,

to be still obstinate and unbelieving? May we not very properly bestow upon such persons that just reproach of our Saviour, (Luke XXIV. 25.) *O fools, and slow of heart to believe all that the prophets have spoken?* But I have good hope and confidence in God, that (Hebr. X. 39,) *we are not of them who draw back unto perdition, but of them who believe to the saving of the soul.*

Indeed if it was once or twice only that the thing had succeeded and the event had fallen out agreeably to the prediction, we should not so much wonder, we should not lay such a stress upon it; it might be ascribed to a lucky contingency, or owing to rational conjecture: but that so many things, so very unlikely ever to happen, should be so particularly foretold, and so many ages afterwards so punctually fulfilled, transcends without doubt all the skill and power of man, and must be resolved into the omniscience and omnipotence of God. Nothing certainly can be a stronger proof of a person's acting by divine commission, and speaking by divine inspiration; and it is assigned in scripture as the test and criterion between a true and a false prophet; (Deut. XVIII. 22.) *When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is*
the

the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; and in another place, (Jer. XXVIII. 9.) The prophet who prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him. It is so much the peculiar prerogative of God, or of those who are commissioned by him, certainly to foretel future events, that it is made a challenge to all the false gods, (Is. XLI. 21, 28.) Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob; Show the things that are to come hereafter, that we may know that ye are gods. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in scripture: and what stronger attestations can you require to the truth and divinity of the doctrine? No man can bring with him more authentic credentials of his coming from God: and the more you shall consider and understand them, the more you will be convinced, that (Rev. XIX. 10.) the testimony of Jesus is the spirit of prophecy.

If to the prophecies you add the miracles, so salutary and beneficial, so publicly wrought and so credibly attested, above any other matters of fact

fact whatever, by those who were eye-witnesses of them, and sealed the truth of their testimony with their blood ; if to these external confirmations you add likewise the internal excellence of Christianity, the goodness of the doctrine itself, so moral, so perfect, so divine, and the purity and perfection of its motives and sanctions, above any other system of morality or religion in the world ; if you seriously consider and compare all these things together, it is almost impossible not to feel conviction and to cry out, as Thomas did after handling our Saviour, (John XX. 28.) *My Lord and my God !* This is only one argument out of many, that there must be a divine revelation, if there is any truth in prophecy ; and there must be truth in prophecy, as we have shown in several instances and might show in several more, if there is any dependence upon the testimony of others or upon our own senses, upon what we read in books or upon what we see in the world.

Men are sometimes apt to think, that if they could but see a miracle wrought in favor of religion, they would readily resign all their scruples, believe without doubt, and obey without reserve. The very thing that you desire, you have. You have the greatest and most striking of miracles
in

in the series of scripture-prophecies accomplished; accomplished, as we see, in the present state of almost all nations, the Africans, the Egyptians, the Arabians, the Turks, the Jews, the Papists, the Protestants, Niniveh, Babylon, Tyre, Jerusalem, and Rome. And this is not a transient miracle, ceasing almost as soon as performed; but is permanent, and protracted thro' the course of many generations. It is not a miracle delivered only upon the report of others, but is subject to your own inspection and examination. It is not a miracle exhibited only before a certain number of witnesses, but is open to the observation and contemplation of all mankind; and after so many ages is still growing, still improving to future ages. What stronger miracle therefore can you require for your conviction? or what will avail, if this be found ineffectual? Alas, if you reject the evidence of prophecy, neither would you be persuaded though one should rise from the dead. What can be plainer? You see or may see with your own eyes the scripture-prophecies accomplished: and if the scripture-prophecies are accomplished, the scripture must be the word of God; and if the scripture is the word of God, the Christian religion must be true.

It

It is hoped therefore that the same address may be applied to you, which St. Paul made to king Agrippa, (Acts XXVI. 27, 28.) *Believest thou the prophets? I know that thou believest: and God dispose your heart to answer again, Not only almost, but altogether thou persuadest me to be a Christian!* For your encouragement remember, that (Matt. X. 41.) *He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward.* Wherefore (1 Thes. V. 19, &c.) *quench not the spirit; despise not prophesyings; prove all things, hold fast that which is good. The grace of our Lord Jesus Christ be with you, Amen.*





GENERAL INDEX.

The Letters denote the Volume, and the Figures the Page.

A.

- A**BOMINATION of desolation standing in the holy place, the meaning of that expression, II. 241, &c. why the Roman army is called *the abomination*, 242.
- Abraham, the patriarch of the greatest renown, I. 37. favoured with several revelations, 37. those concerning Ishmael, considered, 37, 38. the prophecies about Ishmael and his posterity, how fulfilled, 38, &c. those about the Israelites, how accomplished, 65, 66, &c.
- Abstinence from meats, a note and character of the apostasy, II. 447.
- Acilius, the Roman consul, routs Antiochus, and expels him out of Greece, II. 101.
- Aelius Adrian, the Roman emperor, builds Ælia instead of Jerusalem, II. 294, &c. destroys and disperses the Jews, 296, 297. III. 92.
- Agag, *his king shall be higher than Agag*, that part of Balaam's prophecy explained, I. 126, 127, 128.
- Agathocles, dissolute and proud in the exercise of his power, II. 91. the people of Alexandria rise against him, 91. cause him, his relations and associates to be put to death, 91.
- Alarie and the Goths invade Italy and besiege Rome, III. 72, 73.
- Alexander the great, his designs against the Arabs prevented by his death, I. 48, 49. the rapidity of his conquests, II. 11, 12. the three chief battles he had with the king of Persia, 14, 15. is met by the high-priest in his way
to

I N D E X.

- to Jerusalem, 16. enters the temple, and the prophecies of Daniel are shown him, 17, 18. characterized in that book, 69. his death and the miserable end of his family, 27, 71. succeeded by four of his captains, 28, 72.
- Alexander Severus, a just and provident emperor, III. 45, 46.
- Alexandria, after a long siege, taken by the Saracens, I. 388. the famous library there, when founded and when destroyed, 388, 389.
- Alfric in England in the tenth century writes against transubstantiation, III. 145, 146, 147.
- Amalekites, Balaam's prophecy against them, how fulfilled, I. 140—143.
- Ambrose, his affirmation about Antichrist, II. 393.
- Angel, flying in the midst of heaven and preaching the everlasting gospel, III. 238. what meant by saying, *The hour of his judgment is come*, 238, 239.
- Angels, seven, having the seven last plagues, III. 254. pour out the vials of the wrath of God upon the earth, 258, &c.
- Antichrist, what mistaken notions the fathers had in this matter, and how, I. 471—473. how long he is to continue, 488—490. he and the man of sin, one and the same person, II. 389. the opinion of Justin Martyr, Origen, the reformers and others about him, 390. 391, 398—400. how the true notion was suppressed and received again with the reformation, 397, 398, 399. how afterwards it became unfashionable, and now grows into repute again, 339, 401. the blindness of the papists in this point, 402. infamous for idolatry and detestable cruelty, III. 280. all his power shall be completely subdued, and Rome itself destroyed, 312. described by Daniel and the prophets, 383, 384. the prophets describe his downfall, manner and circumstances of it, 384.
- Antigonus, his attempts against the Arabs not successful, I. 49.
- Antiochus Epiphanes, succeeds his brother Seleucus Philopater, II. 107. obtains the kingdom by flatteries, 108. the epithet of vile or despicable given him by the prophet Daniel, 109. tho' frantic and extravagant, yet successful and victorious, 110. prefers Jason to the high priesthood, 111. afterwards advances Menelaus in his room, 112. extravagant

I N D E X.

extravagant in various instances, 114. comes to Joppa and Jerusalem, 115. his great success against Egypt, 117. pretends to take care of the interest of his nephew Philometor, 119. determines to be revenged on the people of Jerusalem for rejoicing at the report of his death, 122. takes that city and acts with great cruelty, 122, 123. sends Apollonius afterwards to Jerusalem, who defiles the city and sets up the heathen worship, 128. the various opinions about the prophecies of Daniel being accomplished in Antiochus, 132, 133. assigns two cities for maintaining his favorite concubine Antiochis, 153. the awful manner of his death, I. 220.

Antiochus Magnus, succeeds his brother in the throne of Syria, II. 84. his army being defeated by Ptolemy, is forced to solicit a peace, 85, 86. kills the rebel Achæus and reduces the eastern parts, 89. acquires great riches, 90. rises up against young Ptolemy, 90, 91. takes possession of Cœle-Syria and Palestine, 93. defeats Scopas Ptolemy's general, 94. aspires after more conquest and dominion, 98. marries his daughter Cleopatra to Ptolemy, 99, 100. engages in a war with the Romans, 101. is routed at the Straits of Thermopylæ, *ibid.* the latter end of his life very mean, 102, 103. attempting to plunder the temple of Jupiter Belus is slain, 104.

Apocalyps. See Revelation.

Apostasy of the latter times, St. Paul's prophecy about this, II. 404. the nature of that apostasy, 407, 408. it was general, 409, 410, 411. some particulars of this apostasy about demons and worshipping of the dead, 433, 434. was to prevail in the latter times, 434, 435. prophesied of by Daniel, 439. by what means to be propagated, 439—432. the notes and characters of this apostasy, 406, 412, 434, 437, 439, 442, 447. III. 356, 357.

Arabians, disdain to acknowledge Alexander the great, I. 48. his designs against them prevented by his death, 48, 49. beautiful spots and fruitful valleys in their country, 45. have always maintained their independency against the nations, 46, 49, 50. against the Egyptians and Assyrians, 46, 47. against the Persians, 47, 48. against Alexander and his successors, 48, 49, 50. against the Romans, 50, 51, 52. their state under their prophet Mohammed and afterwards, and now under the Turks,

I N D E X.

- 52, 53, 54. what is said of them by late travellers, 54
 —58. their retaining the same disposition and manners
 for so many ages, wonderful, 60. the prophecies con-
 cerning this people signally fulfilled in their being pre-
 served and not conquered, 58—62. the Arabs in some
 respects resemble the Jews, 62, 63. never yet subdued
 by the Turks, II. 174. rob and plunder the Turks as
 well as other travellers, 175. compared to locusts, III.
 85, 98. the kingdoms and dominions acquired by them,
 90—92. The time assigned for their hurting and tor-
 menting men, 94—97.
 Arnold of Brescia, in the twelfth century, burnt for preach-
 ing against the Temporal power of the pope and clergy,
 III. 155.
 Ashur: *And shall afflict Ashur*, what meant by these words
 in Balaam's prophecy, I. 151.
 Asia, the seven epistles to the seven churches there, III.
 18—29. why these seven addressed particularly, 26. the
 excellent form and structure of these epistles, 27. in
 what sense prophetic, 28, 29.
 Assyrians, terrible enemies both to Israel and Judah, I.
 247, 248, 249. Isaiah's prophecy against them, I. 249,
 250. See *Nineveh*.
 Attila, with his Huns lays waste Macedon and Greece,
 Gaul and Italy, III. 75, 76. the scourge of God and
 terror of men, 76.
 Aukin, his opinion about Antichrist, II. 395.

B.

- B**abylon, prophecies concerning it, I. 276—313. it, as
 well as Nineveh, an enemy to the people of God, 276.
 a great and ancient city, 277. considerably improved
 by Nebuchadnezzar, 278. one of the wonders of the
 world, 279. its destruction foretold by Isaiah and Jere-
 miah, 280, 281. prophecies about Cyrus the con-
 queror of Babylon, fulfilled, 281, 282. the time of its
 reduction foretold, *ibid.* besieged by the Medes and
 Persians, 284. Armenians and other nations united
 against it, 285, 286. the Babylonians hide themselves
 within their walls, *ibid.* the river dried up, 287,
 288. the city taken during a feast, 288, 289. the
 facts related by Herodotus and Xenophon, and there-
 fore

I N D E X.

- fore no room for scepticism, 290. the prophets foretold its total desolation, 291, 292. these prophecies fulfilled by degrees, 293. its state under Cyrus, 293, 294. under Darius, 294—297. under Xerxes, 297, 298. the accounts of it since that time by Diodorus, 300. by Strabo, 301, 302. by Pliny, 301. by Pausanias, 301, 302. by Maximus Tyrius and Lucian, 302. by Jerome, 302. accounts by later authors, 303. by Benjamin Tudela, *ibid.* by Texeira, *ibid.* by Rauwolf, 304, 305. by Peter della Valle, 305. by Tavernier, 307. by Mr. Salmon, 307, 308. by Mr. Hanway, 308, 309. by these accounts it appears how punctually the prophecies were fulfilled, 309, 310.
- Babylon, the fall and destruction of spiritual Babylon, III. 242, 295. after her fall becomes a scene of disolation 295, &c. the fall of Roman Babylon and her sudden destruction, 242, 300, 301. the consequences of her fall, the lamentations of some and the rejoicings of others, *ibid.* her irrecoverable and utter desolation, 302, 303. the church join in praises and thanksgivings to God for his truth and righteousness in judging this idolatrous city, 305, &c. a prophecy about Babylon particularly fulfilled, 404.
- Babylonian, the first of the four empires, compared to a lion, I. 443, 444. to eagles wings, 444, 445. to a man's heart, 445, 446.
- Bacon (Lord) wisheth for a history of the prophecies compared with the events, I. 2. How he would have it written, III. 6.
- Badby, convicted of heresy and burnt in Smithfield, III. 174. refuses an offered pardon, and chooses to die with a good conscience, 174.
- Balaam, the prophet, a heathen and an immoral man, I. 115, 116. the story of Balaam's ass considered, 117—121. the stile of his prophecies beautiful, 122. his prophecy of the singular character of the Jewish nation, how fulfilled to this Day, 123, 124, 125. his prophecy of their victories much the same as Isaac's and Jacob's, 125, 126. that of a king higher than Agag, how fulfilled, 126, 127, 128. his preface to his latter prophecies explained, 129, 130. his prophecy of a star and scepter to smite the prince of Moab, how fulfilled, 130, 131. who

I N D E X.

- who meant by the sons of Sheth, 131—134. some parts of this prophecy understood of the Messiah and of David, 130—140. his prophecy against the Amalekites how fulfilled, 140—143. against the Kenites, and who the Kenites were, 143, 144. his prophecies of the coast of Chitim, of Asher and Eber, 146—154. what conclusion to be drawn from the prophecies of this wicked man, 155.
- Beronius, his character of the tenth century, III. 143.
- Basnage, a remarkable passage in his story about the Jews, I. 196, 197, 198.
- Beast, with seven heads and ten horns, described, III. 206. denotes a tyrannical idolatrous empire, 283. marks whereby the beast was distinguished, 207, 210. his words and actions wonderful, 212, 213. his blasphemies, 214, 215. his making war with the saints, 215, 216. the mystery of the beast that carrieth the woman, 281, &c. the mystery of the beast with the seven heads and ten horns, 285—289. the beast with two horns, described, 220, 221. his power and authority, 221, 222. pretends to support it by great signs and wonders, 222. what meant by the image of the beast, 224, 225. what by his mark or character, 227. those without his mark not suffered to buy or sell, 28, &c. the number of the beast explained, 230, &c. the struggles of the true church with the beast, 236. the ruin and destruction of them who worship the beast, 242, 246. denunciation of judgments against the followers of the beast, 251. the threefold state of the beast, 283, 284. the explication of its seven heads and ten horns, 285, 289. the power and strength given to the beast, 293. His reasons for the Jews not dwelling at Jerusalem, II. 312, 313.
- Benjamin, this tribe became an appendage to Judah, I. 105, 109, the prophecy of Jacob concerning them fulfilled, I. 91, 112, 113.
- Benjamin of Tudela his travels to Jerusalem, I. 189. his account of its desolate state, 189.
- Berengarius, writes against transubstantiation, III. 150. compelled to burn his writings, *ibid.* his numerous followers, 151.

I N D E X.

- Berenice, daughter of Ptolemy Philadelphus, married to Antiochus Theus, II. 76. her father called the dowry-giver, 76, 77. is murdered by order of Laodice, 77.
- Bernard, inveighs against the corruption of the clergy and tyranny of the popes, III. 353.
- Bertram, inscribes his book to the Emperor, III. 141. his opinion against the doctrine of transubstantiation, *ibid.*
- Bohemians, their opinions in religion, III. 176—179. fight for their religion, and are victorious at first, 179, 180. are defeated, and retire to the mountains and caves, 180.
- Bloingbroke, Lord, censured for his indecent reflections on Noah's prophecy, I. 31. his ignorance about the Codex Alexandrinus, 32. his blunder about the Roman historians, 33. his sneer about believers, refuted, 33, 34. condemned by himself, 34, 35. had great talents, but misapplied them, 35, 36.
- Book, vision of the angel with the little book, III. 112, &c. the contents of it, 119.
- Boyle, Mr. the lecture founded by him, II. ii. the author appointed to preach that lecture, *ibid.* the subject agreeable to the design of the founder, xviii, xix. His merits and excellence, xix.
- Britain, christianity planted in it before the destruction of Jerusalem, II. 236.
- Burden of Egypt, that phrase explained, I. 355, 356, 357.
- Burnet (Bp.) his account of Bishop Lloyd's studying the Revelation, III. 4, 5.
- Burnet (Dr.) his strange notion of Gog and Magog, 330.
- C** Calvin reputed wise for writing no comment upon the Revelation, III. 4.
- Canaan, the prophetic curse upon him and his posterity considered, I. 13, &c. his curse properly a curse upon the Canaanites, 15, their wickedness very great, 16, 17. the curse includes the subjection of his descendents to those of Shem and Japhet, 17, 18. the completion of it from Josuah's time to this day, 19, 20, 332. a different reading proposed about this prophecy, 21, 22. his

I N D E X

- his curse pursued his posterity to the utmost parts of the earth, 332.
- Carolin books, by whom written, III. 136, 240. prove the worship of images to be contrary to scripture, 240.
- Century, *tenth*, wicked and ignorant, III. 142, 143. the principles and state of the church in that period, 145—148. the *eleventh* much of the same complexion with the *tenth*, 148. the *sixteenth* the age of reformation, 181.
- Charlemain, contributes to the establishment of the power of the pope, I. 482, 483, 484. opposes the worship of images, III. 136, 240.
- Chittim, the prophecy of ships from that coast, I. 146. what to be understood by the land and ships of Chittim, 147. 151. II. 125.
- Christ, some of his prophecies and of his apostles recorded, II. 200. a summary of our Saviour's prophecies, 200, 201, 202. none more remarkable than those about the destruction of Jerusalem, which were published several years before that event, 203, 204, 205. our Saviour's tenderness in weeping over Jerusalem, 205, 206. denounceth persecution to be the lot of his disciples, 238. his name *the word of God*, III. 311. confirms the authority of the book of Revelation, 349. his second coming one principal topic of that book, 332.
- Christians, greatly persecuted, II. 231. apostasy and other evils follow, II. 232. he who endures to the end shall be saved, 233, 234.
- Church, persecuted by the great red dragon, III. 190.—195. represented as a mother bearing children to Christ, 191. in time brought such as were promoted to the empire, 202. her flight afterwards into the wilderness, 202, 203. barbarous nations excited to overwhelm her, but afterwards submit to the christian church, 204. the state of the true church in opposition to that of the beast, 235—238.
- Chrysostome, his interpretation of Nebuchadnezzar's dream, I. 432, 433, 434. his description of Antichrist, II. 395, 396.
- Clark (Dr.) his account of some extraordinary prophecies, III. 403, &c.
- Claude Bishop of Turin sows the seeds of the reformation in his diocese in the ninth century, III. 141, 142.

I N D E X.

- Clergy, second marriage at first forbidden them, III. 155. afterwards restrained from marrying at all, *ibid.*
- Collins, his eleven objections against Daniel's prophecies, considered and refuted, II. iv—xvi.
- Constantine the great, the christian religion established by him, III. 57.
- Constantinople, besieged in vain by the Saracens, III. 88, 89. besieged by Mohammed the second, III. 107. the city then taken, and an end put to the Grecian empire, 109.
- Constitutions of Clarendon, III. 153.
- Creatures, to be received with thanksgiving, II. 450. the ungrateful in this matter rebuked, 250.
- Croisades or expeditions of the western Christians to the holy land, II. 306. How many perished in these expeditions, 309.
- Cyrus, the conqueror of Babylon, foretold by Isaiah, I. 28. the state of it under him, 293, 294. united the kingdoms of Media and Persia, II. 6.

D.

Daniel, the genuineness of his prophecies vindicated, I. 400, 401. his credit as a prophet established by prophecies fulfilling at this time, 402. his interpretation of Nebuchadnezzar's dream, his first prophecy, 402—406. his vision of the four first empires of the world, 441. the form of Nebuchadnezzar's great image how represented to Daniel, 441, 442. his vision of four beasts, 442. what kingdoms they represent, 443—452. what represented by the fourth beast with ten horns, 458. the opinions of several writers, 459—464. what meant by the little horn, 473, &c. the opinion of some great men in this matter, 478, 479. all those kingdoms to be succeeded by that of the Messiah, 490—494. Daniel's vision and Nebuchadnezzar's compared together, 494. &c. their visions extend to the consummation of all things, 496, 497. will cast light upon subsequent prophecies, and these reflect light upon them again, 497. See *Nebuchadnezzar*.

Daniel, the languages in which his prophecies were written, II. 1. his visions, 2. that of a Ram and a He-

I N D E X.

- He-goat, 3. much concerned for the afflictions that were to befall the people of God, 58. the revelation made to him when advanced in years, 64. the prophecy about the Persian empire and four of their kings, 65, 66. that about a mighty king in Greece, 69. his prophecies about the king of the South and the king of the North, 63, 73, &c. a conclusion from the exactness and particularity of the prophecy, 129, 130. other parts of the prophecy, to whom applicable, 132, 135. some parts agree better with Antichrist than Antiochus, 151, 156. a part of his prophecies yet to be fulfilled, 181. some expressions of the last chapter to be applied to the resurrection of the just and the unjust, 188, 189, 190. remarks on the time of the accomplishment of Daniel's prophecies, 191—195. his prophecy amazing, and extended to many ages, 195. his prophecies reach beyond the times of Antiochus Epiphanes, III. 377. some very particularly fulfilled, 407, &c.
- Daniel, his prophecies vindicated against eleven objections of unbelievers, II. Introduction iii. the first relating to his age refuted, iv, v. the second relating to the mistake of the king's names and to Nebuchadnezzar's madness, v, vi. the third relating to Greek words, vii. viii. the fourth about the version of the Seventy, viii. the fifth about clearness of his prophecies, ix, x. the sixth from his being omitted in the book of Ecclesiasticus, x. the seventh relating to Jonathan's making no Targum on Daniel, xi. the eighth from the stile of his Chaldee, xii. the ninth from the forgeries of the Jews, xiii. the tenth from his uncommon punctuality in fixing the times, xiv, xv. the eleventh about his setting forth facts imperfectly, and contrary to other histories, xv, xvi. the external and internal evidence for the genuineness of his book, xviii, xix.
- Daubuz, one of the best interpreters of the Revelation, III. 8. his hard fate in the world, *ibid.*
- David, some of Balaam's prophecies fulfilled by him, I. 130—140.
- Dead, those blessed who die in the Lord, III. 247. what meant by being blessed from henceforth, 248.
- Demons the apostasy to consist in worshipping of Demons, II. 412, 413, 414. were supposed to be middle Beings

I N D E X.

- in the theology of the Gentiles, 415, 416. two kinds of demons, 416, 417, 418.
- Diocletian, the tenth persecution begun by him, III. 54. more sharp and bloody than any 54. from thence a memorable æra to the Christians, 55.
- Dionysius of Halicarnassus, his account of the superiority of the Roman empire, I. 455—458.
- Dragon, the church persecuted by the great red dragon, III. 190—195. the heathen Roman empire represented by it, 192, 193. his jealousy of the church from the beginning, 193. the dragon deposed persecutes the church, 200—205. attempts to restore the pagan and ruin the Christian religion, 201. takes another method of persecuting the church, 204.

E.

- E**BER, who meant by Eber, I. 152. and shall afflict Eber, the meaning of that prophecy, 151—154.
- Edomites, conquered by David, I. 73, 134. defeated by Judas Maccabæus, and obliged to embrace the Jewish religion, 74, 75. the prophecies of their utter destruction fulfilled, 84.
- Egypt, prophecies concerning it, I. 352—398. famous for its antiquity, 352, 353. no less celebrated for its wisdom, 353, 354. the parent of superstition as well as the mistress of learning, 354. had such connexions with the Jews that it is the subject of several prophecies, 354, 355. the phrase of the burden of Egypt explained, 355, 356, 357. its conquest by Nebuchadnezzar foretold by Jeremiah and Ezekiel, 357, 358, 359. how fulfilled, 359—363. its conquest by the Persians foretold by Isaiah, and how fulfilled, 363—370. and its conquest by Alexander, and the spreading of the true religion in the land, 370, 371, 372. how fulfilled, 372—378. the prophecy of Ezekiel that it should be a base tributary kingdom, 378, 379. the truth of it shewn from that time to this, 380—394. its state under the Babylonians, 380, 381. under the Persians, 381—385. under the Macedonians, 385, 386. under the Romans, 387, 388. under the Saracens with the burning of the Alexandrian library, 388—391. under the Mamulucs, 391.

I N D E X.

- 391, 392, 393. under the Turks, 394, 395. reflections upon the character of the Egyptians, 395—398. a prophecy of its being subdued by the Othman emperor, II. 178. a particular prophecy about it, fulfilled, III. 405.
- English kings, not willing to pay homage to the pope, III. 148, 149.
- Ephesus, that church admonished to repent, III. 28. her candlestick now removed, and the seven churches ruined, *ibid.*
- Ephraim, no more a people, I. 204, &c. III. 401. now comprehended under the name of Judah, *ibid.*
- Epiphanius, zealous against the worship of saints and images, II. 423. an illustrative passage of his about the doctrine of demons, 424.
- Euphrates, what meant by drying up that river, and by the kings of the east, III. 264. a prophecy of the Euphratean horsemen, 98—112.
- Eusebis, his comparison of Christ and Moses, I. 165, 166, 167. the same enlarged by a modern author, 167. &c.
- Ezekiel, his prophecies concerning Tyre, I. 314, &c. concerning Egypt, 358, &c. Gog and Magog, II. 187, 188. III. 329.

F.

- F**LUENTIUS, bishop of Florence, in the twelfth century, preaches that Antichrist was come, III. 153.
- Fornication, in scripture often put for idolatry, III. 272. what meant by drinking the wine of her fornication, 272.
- Franks or Latin Christians march to the holy land, and take Jerusalem, II. 306, 307.

G.

- G**ALLIENUS, thirty usurpers in his reign, III. 49. they come to miserable ends, *ibid.* sword and famine in his reign, *ibid.*
- Gallus and Volusian, pestilence and diseases in their reigns, III. 51.
- Gathering of the people, the different constructions of that prophecy, I. 102, 103. the full completion of this prophecy, 104. this an invincible argument that Jesus is the Messiah, 113.
- Gauls and other nations, their families not distinguished as those of the Jews, I. 217. Genferic,

I N D E X.

- Genseric, king of the Vandals in Africa, takes and plunders Rome, III. 78.
 Gentiles, promises of their calling and obedience, I. 234—238. this effected by inconsiderable persons and in a short time, I. 237, 238. what meant by their times being fulfilled, II. 213, 214.
 Gog and Magog, in Ezekiel, the same as the Turks, II. 187, 188. the enemies of the Christian church, III. 330. who they shall be, not easily determined, *ibid*.
 Goat. See Ram and He-goat.
 Godfrey of Boulogne, chosen king of Jerusalem, II. 307.
 Gospel published before the destruction of Jerusalem, II. 234. the propagation of it northward, and southward, eastward and westward, 235, 236. its sudden and amazing progress, 238. at what time the four gospels were written, 203, 204. will finally prevail over all enemies and opposers, III. 398.
 Greek church, its miserable condition among the Turks, III. 110, 111. chastised by the Saracens, ruined by the Turks, *iii*. not quite so corrupt as the Latin church, 371.
 Greeks and Romans, conquered the Canaanites, I. 20.
 Gregory the great, what he said about Antichrist, II. 393, 394.
 Gregory VII. denominated Hell-brand, III. 148. forbids the marriage of the Clergy, III. 151. their expostulations against this prohibition, 151, 152.
 Grosthead or Greathed Robert, bishop of Lincoln, for his free sentiments excommunicated by the pope, and appeals to the tribunal of Christ, III. 167.
 Grotius and Collins, their notion refuted, I. 459, 460, 465, 466, 467.
 Grotius, censured for his contracted explaining of the prophecies, I. 415. II. 353. his explication of the *Man of Sin*, refuted, II. 353—356.

H.

- H**AM, his bad behaviour towards his father, I. 11. the curse upon him and his posterity, 14, &c.
 Hammond, his hypothesis of the *Man of Sin*, refuted, II. 356.

Hanway,

I N D E X.

- Hanway, his account of the Arabians, I. 57, 58.
 Heathen, a ceremony among them to curse their enemies, I. 117.
 Heaven opened, and our Saviour cometh riding upon a white horse, III. 310. a new heaven and a new earth succeed the first, 334, &c.
 Herodotus, relates that the Arabs were never reduced by the Persians, I. 47. his account and others about the highth of Babylon's walls, 296.
 Homer and other antients, their opinion of the soul being prophetic near death, I. 83, 84. what gave rise to that opinion, 87.
 Horns in prophetic language kingdoms, I. 458. II. 5, 6, 32.
 Horse, white, an account of that vision, III. 37, 38. vision of a red horse, 39—43. of a black horse, 43—46. of a pale horse, 47---52.
 Hosea his prophecy of the Jews return in the latter days, III. 412, 413.
 Huetius his account of Tyre, I. 347, 348.
 Huns, Goths, and other Barbarians, invade the empire after the death of Theodosius, III. 72.
 Huss, John, and Jerome of Prague, two faithful witnesses, III. 127. suffer death with fortitude, 175, 176. their sentence contrary to faith and engagement, 176. the opinions of their followers, 177---180.

I.

- J**ACOB and Esau the prophecies concerning them, not verified in themselves, but in their posterity, I. 67, 68, 69. the families of Esau and Jacob two different nations, 70, 72, 73. the family of the elder subject to that of the younger, 73, 74, 75. in situation and other temporal advantages much alike, 75---78. the elder should delight in war, yet be subdued by the younger, 78, 79. but afterwards should shake off the dominion of the younger, 79, 80, 81. the younger superior in all spiritual gifts, 81, 82, 83. the happy instrument of conveying these spiritual blessings to all nations, *ibid.* the posterity of Esau utterly destroyed according to the prophecies, 84.
 Jacob his prophecies concerning his sons, particularly Judah, I. 85---113. foretold his sons what should befall them

I N D E X.

them in the latter days, 87, 88, 89. bequeaths the
 temporal inheritance to all his sons, I. 89. limits the
 descent of the blessed seed to Judah, 89. adopts the two
 sons of Joseph, Manasseh and Ephraim, I. 90.
 Jason, made high priest by Antiochus Epiphanes, II. 111.
 is deposed, and Menelaus is advanced in his room, 112.
 marches to Jerusalem and exercises great cruelties on the
 citizens, 122.
 Jeremiah, his prophecies concerning the preservation of the
 Jews, and destruction of their enemies, I. 216. concern-
 ing Babylon, 280, &c. concerning Egypt, 358, &c.
 Jerome, vindicates the genuineness of Daniel's prophecies
 against Porphyry, I. 400. interprets the fourth kingdom
 of the Romans, 420, 421. his notion of the little horn,
 470. what he says of Antichrist. III. 393.
 Jerusalem, the high-priest meets Alexander going thither,
 II. 16. that account rejected by some, but sufficiently
 vindicated by others, 18. the great objections to the
 credibility of this story answered, 21---27. our Saviour's
 prophecies relating to its destruction, 203---206. the
 magnificence of the temple, 206, 207. the prophecies
 exactly fulfilled by the utter destruction of the city and
 temple, 209---212, 216, 241. the phrases of the coming
 of Christ and the end of the world signify the destruc-
 tion of Jerusalem, 212---215. the signs of his
 coming, and of its destruction, 215. the persecutions
 before its destruction, 229. the great distress and famine
 at the siege and after it, 241, &c. a horrid story of a
 woman devouring her own child, 246. the calamities
 and miseries without a parallel, 251. what to be under-
 stood by the days being shortened, 254, 257. its destruc-
 tion and the dissolution of the Jewish policy, 281. the
 great numbers that perished during the siege, 288, 289,
 290. the number of the captives, 290, 291. never
 since in the possession of the Jews, 292. first subject to
 the Romans, afterwards to others, 292. the desolation
 of it complete, 293, 294. its condition under Adrian,
 294, 295, 296, 297. the attempt of Julian to rebuild
 it miraculously defeated, 298---301. State of Jerusalem
 under the succeeding emperors, 301, 302. taken and
 plundered by the Persians, 302. surrendered to the
 Saracens, 303, 304. passes from the Saracens to the
 Turks,

I N D E X.

Turks, then to the Franks, and afterwards to the Egyptians and others, 305---311. at present in the hands of the Turks of the Othman race, 311, 312, 313. prophecies of what was to follow upon its destruction, 316. some passages relating to its destruction in the gospel explained, 316---324. particularly about the angels and even the Son not knowing the time, 321---324. its destruction typical of the end of the world, 324. the exact completion of these prophecies a strong proof of revelation, 326, 327. See *Jews*.

Jerusalem, a description of the new Jerusalem, III. 329, 343. a continuation of the description, 344. the particulars confirmed by the angel, 345.

Jews and Arabs, resemble each other, I. 62, 63. the Jews at present very numerous, 66, 67. the xxviiith of Deuteronomy a picture of the present state, 176, 177. a prophecy of their enemies coming from far, how fulfilled, 178, 179. and of the cruelty of their enemies, how fulfilled, 179, 180. the sieges of their cities, 180, 181. their distress and famine in the sieges, 181, 182, 183. the women eating their own children, 183, 184, 185. their great calamities and slaughters, 185, 186. their being carried into Egypt, and sold for slaves at a low price, 186, 187, 188. their being plucked from off their own land, 188, 189, 190. their being dispersed into all nations, 190. their still subsisting as a distinct people, 191. their finding no rest, 191, 192, 193. their being oppressed and spoiled, 193, 194. their children taken from them, 194. their madness and desperation, 194, 195, 196. their serving other gods, 196, 197, 198. their becoming a proverb and by-word, 198, 199. the long continuance of their plagues, 199. the fulfilment of these ancient prophecies very affecting and convincing, 199, 200. prophecies relative to their present state, 201. and about the restoration of the two tribes, and the dissolution of the ten, 201---215. the time of the restoration of the two tribes foretold, I. 202. fulfilled at three periods, 203. the prophecy about the ten tribes, how fulfilled, 204---207. where are they at present, 207. vain conjectures of the Jews thereupon, 207, 208, 209. not all returned with the two tribes, 209, 210. nor swallowed up among the heathen nations, 211, 212. the reason of

I N D E X.

of the distinction between the two tribes and the ten tribes, 214, 215. the prophecy of the Jews wonderful preservation, and the destruction of their enemies, 215---221. their preservation one of the most illustrious acts of divine Providence, 216, 217, 218. providence no less signal in the destruction of their enemies, 218, 219, and that not only of nations, but of single persons, 219, 220, 221. the desolation of Judea another instance of the truth of divine prophecy, 221---230. foretold by the prophets, 221, 222. the present state of Judea answerable to the prophecies, 222, 223. no objection from hence of its being a land flowing with milk and honey, 223. the ancients, heathens as well as Jews, testify it to have been a good land, 223, 224. an account of it by two modern travellers, 225---230. the prophecies of the infidelity and reprobation of the Jews, how fulfilled, 233---234. the prophecies concerning the Jews and Gentiles, have not had their intire completion, 239. what hath been accomplished, a sufficient pledge of what is to come. 240. a dissuasive from the persecution of the Jews, and humanity and charity recommended, 241---245. prophecies relating to other nations in connection with the Jews, 246.

Jews, their calamities and miseries without a parallel, II.
 251. the cause of their heavy judgments, 332. some correspondence between their crime and their punishment, 332, 333. on this occasion, a serious application made to Christians, 334, 335, 336. are successful in taking their city from the Romans, 295. are afterwards subdued with most terrible slaughter, 296. are sold like horses, *ibid.* a standing monument of the truth of Christ's predictions, 313. their great sin and their punishment. 332, 333. many prophecies of their conversion and restoration, III. 389---392. See Jerusalem.

Impostors and false Christs, at the siege of Jerusalem, II.
 261, 262. an argument of a true Christ, 266. the difference between those deceivers and Jesus Christ, 270. they were of debauched lives and vicious principles, *ibid.* those deluded by impostors a melancholy instance of the weakness of mankind, 272.

Infidelity, its patrons only pretenders to learning, III.
 424. modern, worse than that of the Jews, 424, 425.

Infidels, their objection that prophecies were written after
 the

I N D E X.

- the events, groundless and absurd, I. 4. must either renounce their senses, or admit the truth of revelation, 7, 8.
- Joachim, abbat of Calabria, in the twelfth century discourses of Antichrist, III. 154.
- Jonah preaches repentance to Nineveh, I. 256. the king and people repent at his preaching, *ibid.* the most ancient of all the prophets, 267. at what time he prophesied, *ibid.*
- Jortin (Dr.) his comparison of Moses and Christ, I. 167 ---172. his remark upon the prodigies preceding the destruction of Jerusalem, II. 227.
- Josephus, his account of the great slaughter at the siege of Jerusalem, I. 186. his relation of the signs and prodigies before its destruction, II. 224, 225, 226. wonderfully preserved for the illustration of the completion of the prophecies, 329. the great use and advantage of his history in this respect, 330, 331, 332.
- Irenæus, his notion of Antichrist, I. 467, 468. II. 391, his explication of the number of the beast, III. 232, 233, 374.
- Isaac, more promises concerning his posterity than of Ishmael, I. 64. the promise of the blessed seed fulfilled in Isaac's family, 64, 69.
- Isaiah, his prophecy against the Assyrians, I. 249, 250. against Babylon, 280, &c. against Tyre, 314, &c. against Egypt, 355, &c.
- Ishmael, his posterity very numerous, I. 38, 39. the promises about him, how fulfilled, 38, &c.
- Ishmaelites. See Arabians.
- Israelites, their possession of Canaan according to the promise, I. 65.
- Judah, Jacob's prophecies in blessing this tribe, I. 91, 92, 93. the scepter shall not depart from Judah, that prophecy explained, 94—104. its completion, 104—113. continued a tribe till the coming of the Messiah and the destruction of Jerusalem, 104—107. became the general name of the whole nation, 109, 110. this prophecy an invincible argument that Jesus is the Messiah, 113.
- Julian his hypocrisy, II. 145, 146. his attempt to rebuild the temple miraculously defeated, II. 301, 302.
- Jurieu (Peter) his notion of the resurrection of the witnesses, III. 131.
- Justin Martyr, his notion of the *Man of Sin*, II. 390. his account of the millennium, III. 322, 323. K.

I N D E X.

K.

KEnnicot, his critical remark upon Noah's prophecy, I. 24.
Kingdom, the Babylonian, I. 408, 443. the Medo-Perfian, 411, 446. the Macedonian or Grecian, 413, 449. the four kingdoms into which this was divided, 451. the Roman, 417, 451. the ten kingdoms into which this was divided, 460, &c.

L.

Lactantius, his notion of Antichrist, II. 392. of the millennium, III. 324, 325. and of the time succeeding, 338.
 Laodice, wife of Ptolemy Philadelphus, put away, but afterwards recalled, II. 77. poisons her husband, and causes Berenice to be murdered, 77. fixes her elder son Seleucus Callinicus on the throne, 77. her wickedness did not pass unpunished, 78, 79, 80.
 Last times, what denoted thereby, II. 434, 435, 436.
 Lateinos, that word contains the number of the beast; III. 222, &c. how it agrees with the church of Rome, 233, 234, 235.
 Latin church not reclaimed by the ruin of the Greek church, III. 112, 113.
 Lawgiver from between his feet, that expression explained, I. 96, 97, 98.
 Le Clerc, an able commentator, but apt to indulge strange fancies, I. 101. his singular interpretation of Jacob's prophecy rejected, I. 101. his hypothesis of the *Man of Sin*, refuted, II. 359, 360.
 Little book, the contents of it, III. 17, &c. describes the calamities of the western church, and their period, 116. the contents to be published, 116, 117. what meant by the measuring of the temple, 119. some true witnesses against the corruptions of religion, 120.
 Little horn, among the ten horns of the western Roman empire, I. 464, &c. among the four horns of the Grecian empire, II. 29. whether to be understood of Antiochus Epiphanes or of the Romans, II. 30---45. the reason of its appellation, 33, 49.

I N D E X.

- Lloyd**, Bishop, his account of the ten kingdoms into which the Roman empire was divided, I. 461, 462. a memorable thing of his about the Revelation, III. 4, 5. his notion of the resurrection of the witnesses, 131, 132.
- Locusts**, the Arabians compared to them, III. 85, 98. their commission, and how fulfilled, 87. not real, but figurative locusts, 89. likened unto horses, *ibid.* a description of their heads, faces and teeth, 91, 92. like unto scorpions, 93. their king called the destroyer, *ibid.* their hurting men five months, how to be understood, and how exactly fulfilled, 94---97.
- Lollards**, preach against the superstitions of the church of Rome, III. 170. present a remonstrance to the parliament against the doctrines and practices of that church, 172, 173.
- Longinus** reduces Rome to a poor dukedom, III. 81, 82.
- Loretto**, the great riches of the image, house and treasury, III. 175.
- Luther**, preaches against the pope's indulgencies, III. 182. that question answered, Where was your religion before Luther, 183. protests against the corruptions of the church of Rome, 244.

M.

- Maccabees**, their great success against the enemies of the Jews, II. 142, 143.
- Macedonian empire**, why compared to a leopard, I. 449, 450. why described with four wings and four heads, and dominion given to it, 450, 451. why likened to a goat, II. 9, 10.
- Machiavel**, his account of the ten kingdoms into which the Roman empire was divided, I. 460, 461. points out the little horn, 476. shows how the power of the church of Rome was raised upon the ruins of the empire, II. 381---385.
- Mahuzzim**, what it means, II. 156, 157, 165. the prophecy expounded, 166.
- Mamulucs**, Jerusalem long under their dominion, II. 311. all their dominions annexed to the Othman empire, *ibid.*
- Man of Sin*, St. Paul's prophecy about him, II. 337. the sense and meaning of the passage, 338. what meant by the coming of Christ and the day of Christ, 339---Vol. III.

I N D E X.

344. who is the *Man of Sin*, 345. what by sitting in the temple of God, 347, 348. what by he who letteth will let, 349, 385, 396. the destruction of the *Man of Sin* foretold, 351. the opinions of some learned men rejected, 354---367. other opinions about the *Man of Sin*, 368, 370. applicable to the great apostasy of the church of Rome, 372. the pope the *Man of Sin*, 386, 387, 388. what the fathers say of the *Man of Sin*, 390---396. the evidences that the pope is the *Man of Sin*, 402. the opinion of the ancient fathers about this point, 390, 391, 392. this prophecy an antidote to popery, 402, 403.
- Marriage, an account of its being forbid to the clergy, I. 442---447. the worshipping of demons and prohibition of marriage went together, II. 447.
- Maundrell, his account of the state of Palestine, I. 225---228. his account of Tyre, 348, 349.
- Maximin the emperor, a barbarian in all respects, III. 48.
- Mede, a most learned and excellent writer, I. 29. a mistake of that author's corrected, *ibid.* his account of the ten kingdoms into which the Roman empire was divided, 461. of the three kingdoms which the little horn subverted, 478. his great pains in explaining the prophecies, and fixing the true idea of Antichrist, II. 400. his excellent treatise of the apostasy of the latter times, 406. One of the best interpreters of the Revelation, III. 8. his hard fate in the world, II. 400. III. 8. his conjecture concerning Gog and Magog, 330.
- Messiah principally intended in Moses's prophecy of a prophet like unto himself, I. 158---172. expected about the time of our Saviour, II. 267. and foretold that he should work miracles, 268.
- Mezeray, what that historian says of the Waldenses, III. 163.
- Millennium commences, and Satan bound and shut up a thousand years, III. 314. the prophecy not yet fulfilled, 315, 316. this period taught to be the seventh millenary of the world, 316. quotations in proof of this, 319. &c. the reasons of this doctrine growing into disrepute, 325, 326. curiosity into the nature of this future kingdom to be avoided, 395.
- Miracles and prophecies, the great proofs of revelation, I. 7. how to judge of miracles, II. 274. what to think of the

I N D E X.

the pagan and popish miracles, 275---280. those of the church of Rome, not real but pretended, III. 222, 223. their pretended miracles a proof of a false church and a distinguishing mark of Antichrist, 223. prophecies accomplished, the greatest of all miracles, 427, 428.

Mohammed, the time when his new religion was propagated, II. 303. some contend that he was the *Man of Sin*, 368. that opinion refuted, 369, 386. the star that opens the bottomless pit, III. 84, 85.

Monks, great promoters of celibacy and worshipping of the dead, II. 443---446.

Moses, a faithful historian in recording the failings of the patriarchs, I. 10, 11. his prophecy of a prophet like himself, 156---175. many proofs that the Messiah was principally intended in that prophecy, 159---162. the great likeness between Moses and Christ, 164---172. the comparison between them as drawn by one author and enlarged by another, 165, 166, 167. the punishment of the people for their disobedience to this prophet, 172---175. the prophecies of Moses concerning the Jews, 176, &c. his prophecy of their dispersion exactly fulfilled, III. 410, 411.

N.

NAHUM, the time of his prophesying uncertain, I. 258. foretold the utter destruction of Nineveh, I. 258---270. his prophecies of the manner of its destruction exactly fulfilled, 264---268.

Nebuchadnezzar, his dream of the great empires, I. 399---440. the interpretation of it by Daniel with the occasion of it, I. 402---406. the emblems in that dream considered and explained, 406---440.

Newton, Sir Isaac, his account of the ten kingdoms into which the Roman empire was divided, I. 462. of the three kingdoms, which the little horn subverted, 479. penetrates into scripture as well as into nature, II. 31. his account of the little horn in the Grecian empire, 41, &c. his the best interpretation of Dan. XI. 31, &c, 135, &c. his observations about the interpreters of the Revelation, III. 6, 7, 8.

I X N D E X

Nineveh, prophecies concerning this metropolis of the Assyrian empire, I. 246---275. an ancient and great city, 251, 252. the scripture account of it confirmed by heathen authors, 253---256. abounding in wealth and luxury, became very corrupt, 256. the king and people repented at the preaching of Jonah, *ibid.* their repentance of short continuance, 258. their destruction foretold by Nahum, 258---261. this city taken and destroyed by the Medes and Babylonians, 261. the prophecies of the manner of its destruction exactly fulfilled, 264---268. its great compass, walls and towers, 269, 270. authors not agreed about its situation, 270. the predictions about it fulfilled according to the accounts of ancients and moderns, 270---375. the ruins of this city may strongly affect us in this kingdom, 274, 275.

Noah, very few prophecies before his time, I. 9, 10. his excellent character, *ibid.* was notwithstanding guilty of drunkenness, *ibid.* the behaviour of his sons at that time, 11. foretels the different conditions of their families, 12. his extraordinary prophecy wonderfully fulfilled to this day, 29.

O.

Odoacer, king of the Heruli, puts an end to the very name of the western Roman empire, III. 80.

Omar propagates Mohammed's religion, II. 303. the many kingdoms he subdued, *ibid.* invests Jerusalem, and it surrenders, 303, 304.

Orias, removed by Antiochus Epiphanes from the high-priesthood, II. 111.

Oldeastle, Sir John, prosecuted for being the principal patron of the Lollards, III. 174. examined before the archbishop of Canterbury, *ibid.* his strong declarations against transubstantiation and other doctrines, *ibid.* asserts the pope to be antichrist, *ibid.* suffers death for the cause of religion, 175.

Origen what that learned writer relates about Antichrist, II. 391, 392.

Ostrogoths, their kingdom in Italy, III. 80, 81.

Othmans or **Turks**, subdue Egypt, I. 393. II. 179. take Jeru-

IX N D E X.

Jerusalem, 311, 312. their sultanies or kingdoms, III. 100, 101, 102, their conquests, 105. the Jews to be restored about the time of the fall of this empire, 389. See *Turks*.

P.

PARIS, the massacre of the protestants there, III. 129. the many thousands slain in a few days, *ibid*.

Paris, Matthew, that historian freely censures the great wickedness of the popes and clergy, III. 167, 168.

Paschesius Radbertus in the ninth century first advances the doctrine of transubstantiation, III. 138. opposed by many learned men, *ibid*. &c.

Pella, the christians remove thither before the destruction of Jerusalem, II. 244.

Persecution, the spirit of popery, I. 242. the Jews greatly persecuted in popish countries, *ibid*. dissuaves from it, 243, 344. the persecutions of the Christians before the destruction of Jerusalem, II. 229---233.

Persian empire, why compared to a bear, I. 446. its great cruelty, 447, 448. Why likened to a ram, II. 7.

Pococke (Dr.) his account of the Arabians, I. 56, 57. of Tyre, 345.

Pope of Rome, the marks of the *Man of Sin* justify the application of it to him, II. 372, 374, 380. how his power was at first established, 380---385, 396. the Reformers of opinion that the pope was Antichrist, 398. he forbids to speak of the coming of Antichrist, 399. the evidences of the pope being Antichrist, 402. the apostasy established by the pope, 437. the pope the image and representation of the beast, III. 225. is first elected and then worshipped, 226. as great a tyrant in the Christian world as the Roman emperors in the Heathen world; *ibid*. popish excommunications like Heathen persecutions, 230.

Popery, prevails in the ninth century, III. 137. the opposition it met with, 137---142. the great corruption of Christianity, 354. many prophecies relating to the prevailing of popery, 354, 397. the predictions represented in one view, 355. its tyranny and idolatry foretold, 355,

I N D E X

356. the blasphemy of popery in the pope's making himself equal and even superior to God, 357, 358. the power and riches of the popish clergy, 359. the pomp of their ceremonies and vestments, 359, 360. their policy, lies and frauds, 360. their pretended visions and miracles, 360, 361. intimations of popery in the new Testament, 363, &c. not only foretold, but the place and persons pointed out, 368. instances of this, 368---374. the time also signified, 377. when to arise and how long to prevail, 377---383. the tyrannical power often called Antichrist, 384. the corruptions of popery being foretold, we are not to be surprised or offended, 397.
- Porphyry and Collins deny the genuineness of Daniel's prophecies, which are sufficiently vindicated, I. 400, 401. their notions refuted I. 465, 466, 467.
- Prophecy, a dissertation on Noah's prophecy, I. 9---36. the prophecies concerning Ishmael, 37---63, concerning Jacob and Esau, 64---84. Jacob's prophecies concerning his sons, particularly Judah, 85---113. Balaam's prophecies, 114---155. Moses's prophecy of a prophet like unto himself, 156---175. prophecies of Moses concerning the Jews, 176---200. prophecies of other prophets concerning the Jews, 201---205. the prophecies concerning Nineveh, 246---275. the prophecies concerning Babylon, 276---313. the prophecies concerning Tyre, 314---351. the prophecies concerning Egypt, 352---398. Nebuchadnezzar's dream of the great empires, 399---440. Daniel's vision of the same, 441---498.
- Prophecy, a dissertation on Daniel's vision of the Ram and He-goat, II. 1---62. Daniel's prophecy of the things noted in the scripture of truth, 63---131. the same subject continued, 132---198, our Saviour's prophecies relating to the destruction of Jerusalem, 199---240. the same subject continued, 241---280. the same subject continued, 281---315. the same subject continued, 316---336. St. Paul's prophecy of the *Man of Sin*, 337---403. St. Paul's prophecy of the apostasy of the latter times, 404---451.
- Prophecy, a dissertation on the prophecies of the Revelation, Part I. from page 1---186. Part II. 187---353. Pro-

I N D E X.

Prophecies relating to popery recapitulated, 354---398.

Prophecies, one of the strongest proofs of Revelation, I. 1. the consequence from believing prophecies to believing revelation, 3. the prophecy of Noah not to be understood of particular persons, but of whole nations, 14, 15. the gift of it not always confined to pious men, 114, 115. many prophecies have both a literal and mystical meaning, 137.

Prophecies, why the Jewish church instructed by prophets, and not the Christian, II. 199, 200. some prophecies of Christ concerning himself, and the destruction of Jerusalem, 201, 202, 203. a view of the prophecies now fulfilling in the world, III. 400---403. instances of prophecies fulfilled, attestations of divine revelation, 425, 426.

Providence, confirmed by the completion of prophecies, II. 198. the many absurdities of denying a providence, *ibid.*

Ptolemy, the first of Egypt, a powerful king, II. 74.

Ptolemy Philadelphus, the second king of Egypt, II. 75. called the dowry giver, 76, 77. his care of his daughter, 78.

Ptolemy Philometor the great calamities of his reign, II. 118. the Alexandrians revolt from him, and proclaim his brother king, 118, 119.

Ptolemy Philopator, defeats Antiochus, II. 85, 86. murders his nearest relations, 87. consumes his days in feasting and lewdness, *ibid.* his vicious conduct and cruelty to the Jews, 86, 87, 88. dies of intemperance and debauchery, 89.

Pythius, the richest subject in the world, II. 66. entertains Xerxes and offers to defray the charges of the war, 66, 67.

R.

Rabanus Maurus, in the ninth century, writes against transubstantiation, III. 138, 139.

Ram and He-goat, a dissertation on that vision, II. 1. why the Persian empire is represented by a ram, 7. the exploits of the ram, 8. a goat properly a type of the

I N D E X.

- Grecian empire, 9, 10. the goat invades the ram with great success, 13, 14, 15. the empire of the goat broken to pieces, 27. what arose after it, *ibid.*
- Reuben, Jacob's prophecy concerning that tribe, how fulfilled, I. 90, 91.
- Redemption, the first promise of that great blessing, I. 9. that promise may be called the first prophecy and opening of Christianity, *ibid.*
- Reformation, the first effort towards it by emperors and bishops, III. 238—242. another by the Waldenses and Albigenes, 242, 243, 244. a third by Luther and his fellow-reformers, 244, 245, 246.
- Reinerius, the Dominican, his remarkable character of the Waldenses, III. 160, 161.
- Revelation, the prophecies a strong proof of it, I. 1, 3. the evidence drawn from prophecy a growing evidence, 6, 7. the objections made to the book of *Revelation* by some learned men, III. 3, 4. difficult to explain, yet not to be despised or neglected, 5, 6. the right method of interpreting it, 6, 7. what helps requisite, 7, 8. the three chief interpreters of this book, 9. the scope and design of it given to St. John at Patmos in Nero's reign, 9—16. his first vision and description of Jesus Christ, 12, 17. the dedication to the seven churches of Asia, 10, 11. its solemn preface to shew the great authority of the divine revealer, *ibid.* the place, the time, and manner of the first vision, 11—18. the seven epistles to the seven churches, 18—26. the vision of the throne set in heaven, 29—33. of that of the book sealed with seven seals, 33—37. that the Son of God was only found worthy to open the seals, 34, 36. the visions of the six seals considered, 37—60. the seventh seal opened, 68. it comprehends more events than the former seals, 69. the seven trumpets, 69—185. vision of the great red dragon, 190—204. of the ten horned beast, 205—218. of the two horned beast, 218—235. the seven vials, 252—269. the fall of spiritual Babylon or Rome, 269—312. the millennium, 312—327. the general resurrection and judgment, and new heaven and earth, 331, &c.
- Roman empire, compared to a terrible beast without a name, I. 451, 452, 454. this beast had ten horns, 458. these

I N D E X.

these ten horns or kingdoms where to be fought, 460.
the opinion of authors about them, 460, &c.

Rome, that church a surprising mystery of iniquity, III. 1. its heresies and schisms of long continuance, 2. the power of the pope of Rome foretold in scripture, 3. when Rome was governed by the Exarch of Ravenna, 81, 82. resembles Egypt in her punishment as well as in her crimes, 258. her fall compared to Babylon, 269. her state and condition, 270. the character of the great whore of Babylon more proper to modern than ancient Rome, 272, 273. her sitting upon a scarlet-coloured beast with seven heads and ten horns, 273, 274. her ornament, 274, 275, 276. her enchanting cup, 276. her inscription upon her forehead, 277—280. her being drunken with the blood of the saints, 280, 282. what signified by the seven heads and ten horns, 284, 285, 288, 289. the prophecies relating to the church of Rome the most essential part of the Revelation, 354. its corruptions and innovations foretold, 356—362. her clergy like the scribes and pharisees in several instances, 364—368. their usurped power foretold, and the place and persons pointed out, 354, 368—377. the time of its power foretold, 377. its destruction will certainly come, 383—398.

S.

SALADIN, proclaimed sultan of Egypt, II. 307. besieges and takes Jerusalem, *ibid.* compels the Christians there to redeem their lives, 308.

Saracens, descended from Ishmael, I. 39, 53. as locusts overspread the earth, III. 85. when they made their greatest conquests, 96. See Arabians.

Savonarola, his zealous preaching and writing against the vices of the Roman clergy, III. 180. endures imprisonment, tortures and death with constancy, 181.

Sawtree, a parish priest, first burnt for heresy in England, III. 173, 174.

Scopas, his great success in Coele-Syria and Palestine, II. 93. is afterwards forced to surrender to Antiochus,

94.

Scotus

I N D E X.

- Scotus Johannes, writes upon the Eucharist by the command of the emperor, III. 140, 141. his opinion against the doctrine of transubstantiation, 141. invited to England by king Alfred, and preferred, *ibid.*
- Scriptures, the fulfilment of the prophecies a convincing argument of their divinity, I. 310, 311. friendly, to liberty, 312, 313. and the love of our country, II. 61. 62.
- Seals, the book sealed with seven seals, III. 36. the Son of God only found worthy to open it, *ibid.* the seven seals signify so many periods of prophecy, *ibid.* the first memorable for conquest, 37. its commencement and continuance, 39—43. the third seal for what characterized, 43. the fourth seal for what distinguished, 46, 47. the fifth seal remarkable for the tenth general persecution, 52, 53, 54. the sixth seal for great changes and revolutions, 55, 56. its continuance from Constantine to Theodosius, 68. the seventh seal distinguished by the founding of seven trumpets, 68, 69. the seals foretold the state of the Roman empire before it became Christian, 71.
- Seleucidæ and Lagidæ, not the fourth kingdom mentioned in Daniel, I. 417, 418, 453, 458.
- Seleucia, renders Babylon desolate, I. 299. is called Babylon by several authors, *ibid.*
- Seleucus, the first of Syria, a most potent king, II. 74, 75.
- Seleucus Ceraunus, his short and inglorious reign, II. 82, 83.
- Seleucus Callinicus, his sons and their pompous appellations, II. 83, 84.
- Seleucus Philopator, succeeds his father Antiochus, II. 105. a raiser of taxes all his days, *ibid.* sends his treasurer to commit sacrilege in the temple of Jerusalem, 106. is destroyed by him, *ibid.*
- Septimius Severus, a just and provident emperor, III. 44, &c.
- Shalmaneser, carried the ten tribes into captivity, I. 248.
- Shaw (Dr.) his account of the Arabians, I. 54, 55. of Palestine, 228, 229, 230. of Tyre, 348, 349.

I N D E X.

Shem and Japheth, their good behaviour upon their father's drunkenness, I. 11. the blessings promised upon them and their posterity, 24, 25, 26. how fulfilled both in former and later times, 26, 27. III. 400. the promise of Japheth's dwelling in the tents of Shem explained, and fulfilled, I. 27, 28, 29.

Sherlock, (Bp.) his exposition of Jacob's prophecy chiefly followed, I. 94, &c.

Shiloh, shown to be the Messiah in the various senses of the word, I. 99, 100.

Sidon, an ancient city, celebrated by Homer and other poets, I. 319.

Simeon and Levi, Jacob's prophecy about these two tribes, and how fulfilled, I. 90, &c.

Soul, that it grew prophetic near death, an opinion of great antiquity, I. 85, 86, 87.

South and North, kings of, who to be understood by them, II. 73, 169, 170.

Star out of Jacob, and a scepter out of Israel, that prophecy explained, I. 130—139.

Spirit, the gifts and graces of the Holy Spirit often described by springs of water, II. 3.

States or nations, seldom ruined without preceding signs, II. 239, 240. many awful signs from the sins of this nation, 240.

Sulpicius Severus, his exposition of Nebuchadnezzar's dream, I. 434, 435, 436.

T.

TACITUS, his account of the prodigies before the destruction of Jerusalem, II. 227.

Tamerlane, his great conquests, II. 310. visits Jerusalem, *ibid.*

Tertullian, his opinion of the *Man of Sin*, II. 391. of the millennium, III. 323.

Theodoret, too much promotes the worship of Saints, II. 429, 430, 431.

Thuanus, his character of the Waldenses, III. 162, 163. his account of their sufferings and dispersion, 164, 165.

Titus,

I N D E X.

- Titus, surrounds Jerusalem with a wall, II. 250. commands the city and temple to be destroyed, 293. his wonderful preservation at the siege, 329.
- Toledo, that council ordered the children of the Jews to be taken from them, I. 194.
- Trajan and Severus, their attempts against Arabia repelled in an extraordinary manner, I. 51, 52. the wars and slaughters in the reigns of Trajan and his successors, III. 39. the Jews subdued by him, 40.
- Trosly, that council's good regulations, III. 144. differs from the spirit and principles of the council of Trent, *ibid.*
- Trumpets, the seven periods distinguished by the sound of seven trumpets, III. 68, 69. silence of half an hour previous to their sounding, 70. foreshew the condition of the Roman empire after it became Christian, 71. the design of the trumpets, *ibid.* the events at the sounding of the first trumpet, 71—74. at the sounding of the second, 74, 75, 76. at the sounding of the third, 76—79. at the sounding of the fourth, 79, 80. the three following distinguished by the name of the woe-trumpets, 82. the events at the sounding of the fifth, 84—98. at the sounding of the sixth trumpet, 100. an account of the seventh trumpet, 183, &c.
- Turks, a part of Daniel's prophecy supposed to refer to the destruction of their empire, II. 181—188. their four kingdoms on the river Euphrates, III. 100—103. their numerous armies, especially their cavalry, 107. their delight in scarlet, blue and yellow, 108. the use of great guns and gun-powder among them, 108, 109. their power to do hurt by their tails, 109, 110. See Othmans.
- Tyre, prophecies concerning it, I. 314—351. its fall predicted by Isaiah and Ezekiel, 314. the prophecies relate to both old and new Tyre, 314, 315, 316. a very ancient city, 316, 317, 318. the daughter of Sidon, but in time excelled the mother, 318, 319, 320. in a flourishing condition when the prophet foretells her destruction for her wickedness, 330—333. the particulars included in the prophecies about it, 323, 324. the city taken and destroyed by Nebuchadnezzar and the Chaldeans,

I N D E X.

deans, 324—327. the inhabitants to pass over the Mediterranean, but to find no rest, 327—332, the city to be restored after seventy years, 332, 333, 334. to be taken and destroyed again, 334—339. the people to forsake idolatry and become converts to the true religion, 339—343. the city at last to be totally destroyed and become a place for fishers to spread their nets upon, 343. these prophecies to be fulfilled by degrees, 343, 344. a short account from the time of Nebuchadnezzar to the present time, 345, 346, 347. the accounts given by three writers, 347—350. this account concluded with reflections upon trade, 350, 351.

V.

VIALS, seven, a preparatory vision to their being poured out, III. 252, 258. these seven plagues or vials belong to the last trumpet, and not yet fulfilled, 254, 255, 256. seven angels appointed to pour out the seven vials, 256, 257, 258. the commission to pour them out, 258. the first vial or plague, 259. the second and third, 259, 260, 261. the fourth, 261, 262. the fifth, 263. the sixth, 263, 264, 265, 266. the seventh, and last, 266, 267, 268, 269.

Vitringa, his opinion about a passage in Balaam's prophecy, I. 133. a most excellent commentator upon Isaiah, 340. one of the best interpreters of the Revelation, III. 8.

Voltaire, his account of the present state of Palestine, I. 223.

W.

Waldenses and Albigenses, witnesses for the truth in the twelfth century, III. 155. their rise and opinions, 156—159. testimonies concerning them, 159—163. are very much persecuted, and fly into other countries, 164, 165. pronounce the church of Rome to be apocalyptic Babylon, 242, 243.

Warburton, his exposition of the star out of Jacob, and scepter out of Israel, I. 138. his account of the figurative language used in foretelling the destruction of Jerusalem, II. 285.

Wetstein,

I N D E X

- Wetstein, his explication of the *Man of Sin* refuted, II. 365, 366. complimented his understanding to cardinal Quirini, 367.
- Whitby, his scheme about the *Man of Sin* perplexed and confuted, II. 362. and refuted, 362, 363, 364, 365. professes not to understand the Revelation, III. 4.
- White Horse, our Saviour cometh forth riding on one, III. 308. a token of victory over his enemies, 310.
- White Throne, the general resurrection and judgment represented by it, III. 332.
- Wickliff, preaches against the doctrines and lives of the clergy, III. 170. his books read in the colleges at Oxford, 171. after his death his doctrines condemned, books burnt, and body dug up and burnt, 173. his followers however not discouraged, *ibid.*
- Witnesses, protest against the corruptions of religion, III. 120. why said to be two witnesses, 120, 121. to prophesy in sackcloth during the grand corruption, 121. the character of these witnesses, and of the power and effect of their preaching, 122, 123. their passion, death, resurrection and ascension, 123—127. the prophecy about the witnesses applied by some to John Huss and Jerome of Prague, 127, 128. and by others to the Protestants of the league of Smalcald, 128, 129. also to the massacre of the Protestants in France, 129, 130, 131. others to later events, to the Protestants in the valleys of Piedmont, 131, 132. an historical deduction shewing true witnesses against the church of Rome from the seventh century to the Reformation, 134, &c. witnesses in the eighth century, 135, 136, 137. in the ninth, 137—142. in the tenth, 142—148. in the eleventh, 148—152. in the twelfth, 152—163. in the thirteenth, 163—168. in the fourteenth, 168—173. in the fifteenth, 173—181. in the sixteenth, 181, 182. hence an answer to the popish question, Where was your religion before Luther? 183.
- Woman, clothed with the sun and the moon under her feet, III. 190, 191. what this representation of the church denotes, 191.
- Woman, full of names of blasphemy, having seven heads and ten horns, III. 271. the name written on her forehead,

INDEX.

forehead, 271. the judgment of the great whore, 271, 272. is arrayed in purple and scarlet color, 274. hath a golden cup in her hand full of abominations, 276. the inscription upon her forehead, 277. infamous for idolatry and cruelty, 280. the mystery of the woman, 281—294. World, what meant by the phrase of the end of the world, II. 212. its reference to the destruction of Jerusalem, 212, 213.

X.

XERXES, the richest king of Persia, II. 66. his memorable expedition into Greece, 67, 68. raises the greatest army that was ever brought into the field, *ibid.*

Z.

ZEBULUN, Jacob's prophecy concerning that tribe, and how fulfilled, I. 91.

Zephaniah, that prophet foretells the total destruction of Nineveh, I. 269, 270. the prophecy contrary to all probability, *ibid.*

FINIS.



THE END

forehead, 271. the judgment of the great white
272. is arrayed in purple and scarlet color, 274. has a
golden cup in her hand full of indignation, 275. the
indignation upon her forehead, 277. the mystery of the woman, 281-282
and the mystery of the woman, 281-282
World, was meant by the phrase of the end of the
world, 283. reference to the judgment of the
world, 283, 284.

X.

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The end of the world is a subject of great interest
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